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A PLAINE AND EASIE EXPOSITION VPON THE LORDS Prayer in Questions and Answers.

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A Plaine and easie Exposition upon the Lords Prayer in Questions and Answeres.

I Come now to speake of Prayer; and in particular of that Forme of Prayer which Christ hath given us, *Mat.*6,9,10,11,12,13. and *Luke* 11, 2,3,4. *After this manner therefore pray yee.*

Our Father which art in heaven, hallowed bee thy Name, Thy Kingdome come, Thy will be done even in earth as it is in heaven. Give us this day our daily Bread. And forgive us our Debts, as we also forgive our Debters. And lead us not into temptation; but deliver us from evill. Amen.

And before we come to that; some generall things are to bee premitted,

Quest. *What is Prayer?*

Answ. Prayer is an humble, hearty and holy request made according to Gods will, and offered up by Faith to God in the name of Christ, for things needfull for the bodie or soule.

Quest. *What is the Spirit of Prayer?*

Answ. A speciall grace and worke of the Holy Ghost, enabling us to powre out our soules to the Lord with unspeakable sighs and groanes.

Quest. *To whom must wee direct our Prayers?*

Ans. To God alone, even to one God in Trinitie, and to none other. *Psal.*50.15. And this might be proved at large.

The Papists reason against this: and they bring reasons to prove it lawfull to pray to the good Angels and to the Saints departed: as first this,

Objection.

Honour is to bee given to the good Angels and Saints departed, and according to their excellency which is heavenly there-

I
Philip.4.6.
Dan.9 8.9,
1 Sam 1.15.
1 Joh.5.14,
Joh.14.14.
1 Tim.2.1.2.

Zach.12.10.
Psal 64.8.
Rom.8.26.
Jud.ep.vers.20.

therefore we may call on them, and pray to them.

Qu. *How is this to be answered?*

Answ. Thus; honour is due to the good Angels and Saints departed, yet such as hath warrant in Gods Word (that is) that we beleeve they are in eternall happinesse with Christ; we publish and set forth their faith, pietie, constancie and other vertues in the Church, and that we propound them to our selves and others for imitation, and not that wee call on them or pray to them.

Objection. It is lawfull to call upon men living, and while we live together, we may request one anothers prayers, 1 Sam. 7.8. *Rom.* 15.30.

Therefore it is lawfull to pray to the Saints departed.

Quest. *How is this to be answered?*

Answ, Thus; It is no good consequent, wee may request the living to pray for us, therefore the dead: Because for the first we have both precept and promise, but for the other, neither precept nor promise.

Objection. If it be not lawfull to pray to the Saints departed, it is either because they cannot pray for us, or because they will not, or because they know not what we pray for; but (say they) the Saints in heaven can now much more pray for us then they could while they were living in the earth, and they are now more willing to pray for us, because their love is greater then when they were on earth, it being now perfect; and as the Angels know the conversion of a sinner, and reioyce, *Luke* 15.10. so the Saints departed know our prayers. Therefore it is lawfull to pray to them.

Luk. 15.10.

Qu. *How is this to be answered?*

Answ. Thus; It is true, the Saints departed can pray for us, and their love being now perfect, they are willing, and do wish well to the whole militant Church, and to all the members of it equally and indifferently, but that they pray for particular persons cannot be proved,

Again, there is not the same reason why the Saints departed should know things said or done by us on earth as the Angels do; for the Angels are appointed ministering Spirits, *Heb.* 1.14. and know many particulars that come to us, and many

Heb. 1.14.

many of our private necessities, but the Saints departed doe not, being alwaies in heaven absent from us, yet the worship, and consequently the Invocation of Angells is forbidden, *Coloss.* 2. 18. Much more of the Saints departed, they neither hearing nor knowing what wee pray for.

God reveales to the Saints departed what what is prayed for: therefore we may lawfully pray unto them. 4. *Objection.*

Quest. *How is this to be answered?*

Answ. Thus; it appeares not in any place of the Scripture, that God reveales to the Saints departed what is prayed for.

Again, to what end should we pray to them, if they know not what we aske, but by revelation. 2

Gen. 48. 16. *The Angel which hath delivered me from all evill, blesse the children: Iacob* called on the Angel who had delivered him from all evill, and said, that his name, and the name of his dead Fathers *Abraham*, and *Isaack* should be named on them. Therefore it is lawfull to pray to the good Angels, and to the Saints departed. 5. *Objection.*

Quest. *How is this to be answered?*

Answ. Thus; by Angel in that place is meant *Iehovah*, the Sonne of God, the second person in Trinity, who is called the *Angel of the Covenant*, *Malac.* 3. 1. And so it is expounded, *Hosea* 12. 4, 5. *Iacob* (saith he) *had power over the Angel, and prevailed: he wept, and praied unto him: hee found him in Bethel, and there he spake with us. Yea, the Lord God of Hostes, the Lord is himself his memoriall.* The Angel he found in Bethel, was God, *Genesis* 32. 28. *Because thou hast power with God, thou shalt also prevaile with men.*

Again, where hee saith, *Let my name, and the name, of my Fathers, Abraham and Isaac be named upon them,* his meaning is not, that they should call on his name, or the name of his dead Fathers, but that they should in the world bee called by his name, and by the name of his dead Fathers: The like phrase is used, verse 6. of that Chapter: As women are said to bee called by their husbands name, *Isai.* 4 1. Gen. 48. 6.

6. Objection. *Iob* 5. 1. *Eliphaz* saith, *Call now, if any will answer thee, and to which of the Saints wilt thou turne thee.* Therefore it is lawfull to call upon, and to pray to the good Angels and Saints departed.

Quest. *How is this to be answered?*

Answ. Thus; first, by Saints, *Eliphaz* understands not Saints departed and in Heaven, but Saints on the earth.

Secondly, the phrase (*turne thee*) doth not signifie Invocation, or calling on, but as if *Eliphaz* had said, Give me (oh *Iob*) if thou canst, any of the Saints of God, who if he were pressed with any calamity, that did not suffer the same for his sinnes: That is the drift of the Holy Ghost in that place.

Qu. *To which of the persons in Trinity doth prayer belong?*

Answ. To every Person: we may direct our prayers to God the Father, to God the Sonne, and to God the Holy Ghost, so as wee do it with due observation of some necessary cautions to God the Father, *Matt.*6.9. Examples, *Mat.* 26.39. *Iohn* 17.1. *Ephes.*3. 14 To God the Sonne, *Acts* 7.59. *Revel.*22.20. To God the holy Ghost, as no doubt the Prophets did, being sent by him, *Isai* 48.16. and for all the Triniry, 2 *Cor.* 13.23.

Qu. *What are the cautions that are duly and necessarily to be observed in directing our prayers to the persons in the Trinitie?*

Answ Two especially.

Quest. *What is the first of those?*

Answ. This; when wee direct our prayers to one person in Trinitie, we must in minde and heart include the other: because though the persons in Trinitie bee distinct, yet in all the duties of Gods worship performed by us, the name of any Person, Father, Sonne, or Holy Ghost, is to bee taken essentially, not personally: and we are to conceive the Father subsisting in the same Godhead or divine nature with the Sonne, and the Holy Ghost.

Again, in all outward actions the persons in Trinitie work together, and are only distinguished in the manner of working: therefore we must not sever them in worship.

Answ. What is the second caution that is duly and necessarily

rily to bee observed, in directing our Prayers to the persons in the Trinitie?

Answ. This; when we pray to Christ, we must not sever his two natures, his Godhead from his manhood; but we must call on him as he is God and man: for though his manhood is not to be worshipped with religious worship, for it selfe, or by it selfe, because by it selfe it is a creature; but as it is personally united to the Godhead, it is part of that person which is true God, and therefore to be worshipped with one and the same worship that the Godhead is to be worshipped. *Heb.*1.6. *When hee bringeth his onely begotten Son into the world, he saith, Let all the Angels of God worship him.* The Angels of God must worship the first begotten Son of God brought into the world (that is) God and man,

Quest. *In whose name must we pray?* 3

Answ. In the name and mediation of the Lord Iesus Christ only, The reasons why we should so do, *Ioh.*16.23,24 2 *Cor.* 1.20. 1 *Tim.*2.5. *Heb.*4.15,16. 1 *Iohn* 2.1,1.

Quest. *What is it to pray in the name of Christ?*

Answ. It is to beseech God to heare our prayers, not for any thing in our selves, or in any other in heaven or in earth, but only for the worthinesse and merits of Christ Iesus, continually offered to him for us, Dan.9.10. Rom.8.34. Heb.10.19. &c.

Q. *In whose name and mediation did the Patriarks, Prophets, and the people of God pray before the Incarnation of Christ?*

Answ. In the name and meditation of Christ to come, as they beleeved in him to come: for as his Sacrifice was effectuall before his Incarnation and comming in the flesh, hee being *the Lambe slaine from the beginning of the World*, *Revel.*13,8. so was his Intercession: therefore they had their Priest, who did onely enter into the Sanctuary, and carry the names of the children of Israel before the Lord, and the people stood without, *Exod.*28.29. which did signifie and poynt out Christ.

*Rom.*8.26.27. *The spirit it selfe maketh request or intercession for us with sighs which cannot be expressed: He maketh request or intercession for the Saints, according to the will of God:* therefore we may make him our Intercessor, and pray in his name. *Objection.*

Queſt. *How is this to be anſwered?*

Anſw. Thus; the meaning of that place is, that the holy Spirit of God himſelfe doth cauſe us, and make us able to make requeſt to God for our ſelves, hee breathing into our hearts ſuch motions, whereby wee call on God earneſtly, as *Rev.*22.17. he inflameth the Church with a vehement deſire of comming to God by prayer.

The Papiſts plead for the merit and worthineſſe of our ſelves, and of the Saints departed, that wee may come to God in Prayer in confidence of our owne merits and the merits of the Saints departed: as firſt for our own, they object;

Objection. *Pſal.*86.6. *David* (ſay they) prayes for preſervation, becauſe he was merciſull: ſo 2 *Kings.*20.3. *Hezekiah* deſired God to remember him, becauſe hee had walked before him: therefore we may pray to God in the confidence of our own good workes, and deſire to bee heard for our owne worthineſſe.

Queſt. *How is this to be anſwered?*

Anſw. Thus; *David* and *Hezekiah* in the places alledged did not plead the merit of their own righteouſnes and good works, but onely teſtifie that they were the children of God, and ſuch men to whom God had promiſed to be good and gracious; and did only aſſure themſelves, that Gods promiſe of help and deliverance belonged to them in particular, becauſe they were of that number, as *Pſal.*34.15.

For the meritsof the Saints departed, they object.

Objection. *Exod.*32.12.13, *Moſes* deſired God to remember *Abraham*, *Iſaac*, and *Iſrael* his ſervant. So likewiſe *Pſalm.* 132.10, the faithfull pray, *For thy ſervant Davids ſake refuſe not the face of thine Annoynted.* Therefore wee may come to God in prayer and deſire to bee heard for the merits of the Saints departed.

Queſt. *How is this to be anſwered?*

Anſw Thus; in the places alledged, neither *Moſes*, nor the faithfull deſired help from God for the merits of *Abraham*, *Iſaac*, and *Iſrael*, But *Moſes* did only remember the covenant and promiſe which God made with the Patriarchs, of helping

helping and protecting their posterity; and therefore hee saith, *To whom thou swearest by thine own self, and saidest unto them, I will multiply your seed as the starrs of the heaven, and all this land that I have spoken, will I give unto your seed, and they shall inherit it for ever*: and the faithfull likewise did only put the Lord in mind of his covenant made with *David* as appeares *vers.* 11. *The Lord hath sworne in truth to David, and he will not shrink from it (saying) of the fruit of thy body will I set upon thy throne.* Exod. 32. 13.

The Papists further say, we may make the Angels and Saints our Mediators to God, to appeare in person before God for us, and to pray for us; and for these they use Arguments. And first for Angels they cite 4

Zachar. 1. 12. The Angel prayed to God for Jerusalem, and the cities of Judah. Therefore we may make the good Angels our Mediatours, and intreat them to pray for us. 1. *Objection.*

Quest. *How is this to be answered?*

Answ. Thus; first, that was a propheticall vision, and not a thing acted and done.

Again, if it were a thing done, by the Angel is meant Christ the second Person in the Trinitie: and therefore he is called *the Lord, ver.* 20. Zach. 1. 20.

Revel. 8. 3. *Another Angel came and stood before the Altar, having a golden Censer, and much odours was given unto him, that he should offer with the Prayers of all Saints upon the golden Altar which is before the Throne.* Therefore Angels do offer up prayers, and we may desire them to offer up our prayers. 2. *Objection.*

Quest. *How is this to be answered?*

Answ. Thus; By Angel in the place alleged is not meant any created Angel, but Christ Jesus, the Angel of the Covenant, who is called *Michael, Revel.* 12. 7. For first there is shewed by vision, that which was shadowed out by figure in the time of the Law, by the Priest with his golden Censer, with sweet Odours at the golden Altar. And *Aaron* with his golden Censer, with sweet Odours at the golden Altar, was not a figure of any created Angel, but only of the Lord

Iesus. And againe it is there sayd, the Angel offered up the Prayers of all saints whersoever upon the face of the whole earth, which cannot bee done by any created Angel, but only by the Lord Iesus.

3. *Objection.* Odours are here given to the Angel; but Christ needs not any thing to be given to him, in him is all fullnesse. Therefore it seemes Christ is not there meant.

Quest *How is this to be answered?*

Mar. 3.17. Colos. 1.19,20. *Answ.* The meaning of those words, *much odours was given unto him*, is, that much grace, and favour, and full acceptance of his most sweet mediation, is vouchsafed him of his father, in him his father is fully well pleased.

The argumeuts for the mediation of the Saints.

4. *Objection.* *Jere.* 15.1. *Though Moses and Samuel stood before mee, yet mine affection could not be towards this people: cast them out of my sight, and let them depart.* *Moses* and *Samuel* being dead were wont to pray for the Iewes: therefore wee may make the Saints departed our Mediatours, and intreat them to pray for us.

Qu. *How is this to be answered?*

Answ. Thus; the first sentence is conditionall, and affirms nothing; and the meaning of it is, if *Moses* and *Samuel* should now stand in the breach, as they were wont, *Psal.* 106.23. to turne away my wrath from this people, they should not prevaile, I would not heare them, nor pardon the sinne of this people.

Secondly, that place may thus be expounded; if any one or two such excellent men as *Moses* and *Samuel* were, should stand before me, and intreat for this people, they should not prevaile: this sence is confirmed, *Ezek.* 14.14.

5. *Objection.* *Revel.* 5.8. *The foure and twenty Elders fell down before the Lambe, having every one harps, and golden vialls full of odours, which are the prayers of the Saints.* Therefore (say they) the Saints in Heaven offer up the prayers of the faithfull that bee on earth, and we may entreat them to pray for us.

Quest. *How is this to be answered?*

Revel. 5.10. *Ans.* Thus; the vision of the foure and twentie Elders is to be understood of the Saints living in the militant Church

on

on earth. *ver* 10. whose hearts are as vialls of pure gold, and their prayers offered up by faith in Christ, are as sweet odours. *Psal.*141,2.

Secondly, if by the 24 Elders, the Saints in heaven be understood, yet it is nothing to the purpose; for they did not desire any thing of God for the living, but onely praised Christ the Lambe, as appeares *vers.* 9. Revel. 5.9.

*Revel.*6.10. *The soules of the Martyrs cry for vengeance on their persecutors.* Therefore they do much more pray for mercy for their brethren, and we may make them our Mediators, and intreat them to pray for us. 6. Objection.

Quest. *How is this to be answered?*

Answ. Thus; this is a vision, not a thing acted, and the cry of the Martyrs is to be understood of their cause, and not of their soules, as *Gen.*4.10. *Abels blood cried for vengeance:* so the blood of the Martyrs is as it were crying to God, and will at length bring his punishing hand on their persecutors, *Luke* 18.7.

Quest. *In what manner must we pray?*

Answ. For the right framing of Prayer five things are required especially, 5

Quest. *What is the first of those?*

Answ. This; knowledge and understanding; we must know what things may lawfully be asked, and how God will have them asked, as things that concerne eternall life and salvation, and are simply promised, wee are to pray for absolutely; and things temperall which are promised with condition, we are to aske and pray for, with condition to Gods will. 1 Joh. 5.14. 1 Cor. 14.15.

Quest. *What language must be used in Prayer?*

Answ. Either our owne language, or a language known unto us, and understood of us; because we must know that the things we aske are agreeable to Gods will: and in prayer the heart must give assent to the voice, 1 *Cor.*14.15.

The Lord knoweth what we would have, though we pray in an unknown tongue: therefore wee may pray in an unknown tongue. Objection

Quest. *How is this to be answered?*

Answ. Thus; It is not sufficient that the Lord knowes what we aske in prayer, but wee our selves must also know it, be-

cluse without our own understanding we cannot pray in faith, and with a feeling of our wants, as we ought.

Objection. *Isa.* 19,18. the Prophet saith, *Five cities in the land of Egypt shall speake the language of Canaan.* Therefore say the Papists, we may pray in an unknown tongue.

Quest. *How is this to be answered?*

Jsai. 19.19. *Answ.* Thus; the meaning of the Prophet in that place is, that the heathen should turne from their Idolatry, and worship and serve the Lord with the Israelites, and consent with them in the worship of the Lord, as appeares, *vers.* 19,

Quest, *What is the second thing required for the right framing of Prayer?*

Answ. This; that we direct our prayers to God, rightly conceived as hee hath revealed himselfe in his Word, in Vnitie of essence, and Trinitie of person, with all reverence and humilitie: for Prayer is part of Gods worship; and if it be not directed to him rightly conceived, wee worship an Idoll.

Quest. *What is that reverence that is required in prayer?*

Answ. It is a serious consideration and thinking on Gods great Maiestie, and an earnest intention, and fixing of mind and heart on God, without distraction of mind and wandring thought, and a setting our selves before the Lord as a beholder, witnes, and Iudge of our secret thoughts and inward intentions. *Eccles.* 5.1. And this reverence is signified by lifting up our hands in Prayer: and hence is prayer called the lifting up of our soules to God *Psal.* 25.1. 2 *King.* 19,4.

Quest. *What is that humilitie that is required in Prayer?*

Psal. 130.1. Jer. 14.7. Dan. 9.6 7.8. Luk. 18.14. Psal. 143.6. *Answ.* It is a true sense and feeling, and a true acknowledgement of our own particular unworthines, and vilenesse, sinnes and misery, with a longing desire of grace from God for the supply of our wants.

6 Quest *What is the third thing required for the right framing of* Prayer?

Mat. 11.24. Jam. 1.6.7. Psal. 55.22. Psal. 78.41. Jsai. 28.16. *Answ.* This, assurance to be heard, submitting our selves to the will of God, both for the time and for the manner of granting our requests.

Quest *After what manner doth God grant the request of his children?*

Answ.

A. Either by giving them the things they desire, or by denying the things desired, and giving them some thing else equivalent and proportionable to it, or better, which may be more for his glory and their good. Thus *Moses* prayed that he might enter into the Land of promise, the Lord denied him, and in stead of that temporall blessing, gave him an eternall inheritance in heaven, as appeares *Deut.* 2,25. 26. and *Deut* 34.4.5. compared together.

Question. *Whereupon is assurance to bee heard in Prayer grounded?*

Answer. On the promise of God, and one the Mediation of Christ. we must know and beleeve that God hath promised to heare our Petitions and grant them, and that Christ will be our Mediatonr to God his Father and then assurance to be heard will follow. Psal.50. 15. Psal.65.2. Joh.16.23. Heb.4.15.16.

Act.8.22. Peter bid *Simon Magus* pray with doubting whether he should have remission of his sinnes, or no; in that he saith, if it be possible. Therefore faith and assurance to be heard, is not necessary in prayer. *Objection.*

Quest. *How is this to be answered.*

Answ. Thus; in that place, *Peter* did doubtfully promise remission of sinne to *Simon Magus*; if he did pray to God, not because praier ought to be made with doubting and diffidence, or that true penitent sinners ought not to conceive certaine hope of remission: but to shew the greatnesse of *Simons* sinne, and to shew that he doubted whether *Simon* would by true repentance and faith, seeke for mercie and pardon of his sinne, and, that he thus doubted it appeares in the verse following, the 23 verse; for I see thou art in the gall of bitternesse and in the bond of iniquity. Act.8.23.

God hath sometimes heard, and doth heare the prayers of unbeleevers, as appeares *Psal.* 107. The Prophet there sheweth it by many particular instances. Therefore faith and assurance to be heard, is not necessary in prayer. *Objection.*

Quest. *How is this to be answered?*

Answ. Thus; God doth sometimes relcive the oppressed and heare their grones and cryes, though they be unbelevers not because either their persons or prayers do please him: but

but for the execution of his Iustice and judgements on those that wrons them, *Iam.*5. 4.the cries of the oppressed bring downe the judgements of God on the oppressours.

Objection. 2 *Sam.*12,22 When *David* prayed for the life of his child, he doubted whether God would give it life or no. Therefore faith,and assurance to be heard is not necessary in prayer.

Quest *How is this to be answered?*

Answ. Thus; *David* not knowing whilst his child was living, whether God would continue the life of it or no: hee prayed for the life of it being a temperall blessing conditionally if the Lord saw it good; and so he had assurance that the Lord would heare him as he prayed,and that appeares in that presently after the death of his child hee was comforted, as having obtained that he prayed for.

Objection. 2 Sam. 12.14. It was expressely signified to *David* by *Nathan.* that the child should die. *vers.*14. and so *Davids* prayer was against Gods will revealed,and therefore not of faith.

Quest. *How is this to be answered?*

Answ. Thus *David* knew not what kind of threatning that was, that the child should die, whether absolute or conditionall; he might thinke it was with a condition, as if hee did not throughly repent of his sin, or if he did not earnestly call on God for the child, as *Hezechiah* did when the Prophet told him that he should die and not live: he prayed *vers.* 3. and the Lord heard him, *vers* 5.and added unto his daies fifteene yeares *vers* 6. 2 King.20. 1,2. to 7.

Quest. *For whom are we to pray?*

7 *Answ.* Not only for our selves, but for others also. *Psal.* 50,15. *Num.*14.19. *Coloss.*4.2.3. *Iam.*5.16.

Quest. *May we pray for all others?*

Answ For all the men in the world, as they make one whole body together, we may not pray; because there bee some in that body, though unknowne to us, whom God in his just Iudgement hath rejected, and Christ prayed not for the world, *Iohn* 17.9. but for all Gods elect, and for the whole Church of God, and for men of all sorts and degrees, places and conditions in the world whatsoever, especially for publike persons, Magistrates or Ministers, wee may and we are to pray. Joh.17.20. Psal.122.6. 1 Tim2.1.2. 2 Thess.3.1.

Quest.

Queſt. *May we pray for particular perſons ſeverally, or no?*

Anſw. For particular perſons whether they be good or bad, whom either wee our ſelves do know, or others make known to us to ſtand in need of our prayers, though they bee our enemies and perſecutors, we may and we are to pray ſeverally: unleſſe it be apparant that any one hath committed the unpardonable ſinne: for ſuch an one we may not pray.

Gen. 17. 18. Gen. 18. 23. Gen. 20. 17. Exod. 32. 11. 12. Mat. 5. 42. Luk. 23. 34. Acts 7. 60. 1 Joh. 5. 16.

Queſtion, *What particular perſons are we principally to pray for?*

Anſw. Such as do belive in Chriſt, and repent of their ſinnes, and are the ſervants of God, and ſuch as in the judgement of charity, we are to account Saints.

Rom. 1 7. 1 Cor. 1. 23. Epheſ. 6. 18.

Queſt. *What are the perſons for whom we are not to pray?*

Anſw. Either ſuch as are reprobates, if wee could know them, or ſuch are dead and departed this life: and that for three reaſons eſpecially.

Queſt. *What is the firſt of thoſe reaſons?*

Anſw. This; Prayer for the dead is vain and nothing availeable: for the ſoules of all men and women after their departure out of this life, are either in Heaven or in Hell; and the Saints in Heaven need not our prayers, and the damned in Hell cannot be helped by them: and therefore prayer for the dead is unlawfull. *Eccleſ.* 11. 3. *Mat.* 25. 31, 32 *&c.* Wee find two ſorts of men only mentioned, Sheep and Goates, bleſſed and curſed, and two places to which they are ſent, Heaven and Hell.

Queſt. *What is the ſecond reaſon, why we are not to pray for the dead?*

Anſw. This; the time of grace and mercy, and pardon of ſinne is only in this life, and after death there is no remiſſion of ſinne: therfore prayer for the dead is to no purpoſe, and ſo unlawfull, 2 *Cor.* 5. 10.

Queſt. *What is the third reaſon, why we are not to pray for the dead?*

A. This; prayer for the dead is not of faith, becauſe it is not warran'ed in the Word of God; either in the Old Teſtament by any precept, promiſe or example, or by any ſacrifice or oblation to be offered for the dead: or in the New Teſtament

by

by any thing expreſly propounded, or by good conſequence to be gathered, and being not of faith, it is a ſin, and unlawfull.

Not to meddle with Purgatory which is idle and frivolous; but to come to ſome Objections which the Papiſts make, thereby going about to prove that prayer for the dead is lawfull and neceſſary, and the firſt is

Objection. *Nehem.* 1. 6. Both I and my Fathers have ſinned, and *Dan.* 9. 6 8. *Nehemiah*, and *Daniel*, did make confeſſion of their own ſinnes; and the ſinnes of their fore-fathers, and prayed for the pardon, both of their own ſinnes and the ſins of their fore-fathers, being then dead. Therefore it is lawfull to pray for the dead.

Queſt. *How is this to be anſwered?*

Anſw. Thus; *Nehemiah* and *Daniel*, in the places alledged, confeſſed the ſinnes of their fore-fathers, and prayed for the pardon of them, not in regard of their forefathers, that were departed, and could not be helped by their prayers, but in regard of themſelves that God would not impute unto them now living, the ſins and offences of their fore-fathers: and thus (no doubt) good King *Joſiah* prayed, 2. *Kings* 22. 13. when he ſaid, *Goe yee and enquire of the Lord for mee, and for the people, and for all Iudah, concerning the words of this Book that is found: for great is the Wrath of the Lord that is kindled againſt us, becauſe our fathers have not obeyed the words of this Book, to do according to all that which is written therein for us.*

Objection. This ſeemes no good anſwere: for the Lord doth not impute the ſinne of the father to the Children, *Ezech.* 18. 20.

Queſt. *How is this to be anſwered?*

Anſw. Thus; it is true, the iniquitie and wickednes of the father ſhall not hurt the ſonne; no more then the righteouſnes of the father ſhall profit or helpe the ſonne, if the ſonne forſake the wickedneſſe of the father: but if hee follow the wickedneſſe of his father, he makes himſelfe guiltie, not only of his own wickedneſſe, but alſo of the wickedneſſe of his father. Thus the Lord hath threatned in the ſecond Commandement; and thus Chriſt threatned the Scribes and Phariſies, *Mat.* 23. 35. *That all the innocent blood that was ſhed*

upon

upon the earth, from the blood of *Abel* the righteous, unto the blood of *Zacharias* the Son of *Barachias*, whom yee slew betwixt the Temple and the Alter, 2 *Chron.*24.22. might come upon them, and be required at your hands.

*Mat.*5.25.26. Say the Papists, here mention is made of not comming out of prison till satisfaction be made, which doth imply, that after satisfaction is made, there shall be deliverance, and by prison here, cannot bee meant Hell, for out of Hell there is no redemption, but Purgatorie: and therefore prayer for the dead is lawfull. *Objection.*

Quest. *How is this to be answered?*

Answ. Thus; First, those words are a parable, and prove nothing, and the drift of Christ in them, is to stirre up men to brotherly reconciliation, and not to proue the rigour of the Law. Secondly, though they be more then a parable, yet they make not for their purpose; for the word (ἕως till, doth not there signifie a certaine time, but eternitie, and thus the word is taken *Mat.*1.25. ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς, And thus in the Old Testament. 2 *Sam.* 9.23. עד יום מותה *usque in diem mortis suæ*, and *Psal* 110.1. עד אשית *donec disposuero, &c.* spoken of Christ, we may not therefore conclude that Christ shall raigne no more.

Mat.5.26. ἕως ἂν ἀποδῷς &c. usq; ἕως עד. till or untill,

*Mat.*12.32, Here say they, wee see that some sinnes are forgiven in this world, and some in the world to come: therefore we may pray for the dead. *Objection*

Quest. *How is this to be answered?*

Answ. Thus; first, this is no good conclusion. the sinne against the Holy Ghost is not forgiven in this world, nor in the world to come: therefore some sinnes are forgiven in the world to come, it followes not according to the rules of Art, for of pure negatiues nothing can be concluded. *Ex puris negativis nihil concluditur.*

Secondly, that place must be expounded by another. *Mark* 3.29. where Christ saith, hee that blaspheme th against the Holy Ghost shall never have forgiveneſſe, but is culpable of eternall damnation.

Question. *What are the persons against whom wee may pray?*

Answ.

Answ. Generally all the enemies of our salvation, and all so wicked persons in particular two cautions being duly observed.

Quest. *What is the first of those?*

Answ This we must be moved to pray against them, because they are the enemies of God and of his Church, and do oppose the truth and religion of God and good things: and not out of our hatred, or our own private revenge; for wee must not seeke to revenge our selves. *Rom.*12.19. Thus *Paul* prayed against the false Apostles, not in respect of his owne cause, but in respect of the cause of God. *Gal.*5.12.

Quest. *What is the second caution to be observed in our praying against wicked persons in particular?*

Answ. This; if they be our enemies only, we must pray against their bad dealing and sinne, not against their persons; if they be Gods enemies we must pray against the bad cause they maintaine, simply and absolutely; but against their persons, with condition, if otherwise Gods Church cannot bee preserved, or his truth maintained; that then God would cut them off and destroy them.

2 Sam.15.31. Act.4.29. Psal.83.9,10.

9 *Objection.*

The Prophets and Apostles prayed simply and absolutely, against wicked persons; as *David Psal.*140.9.10. And *Paul* against *Alexander* the Copper Smith 2.*Tim.*4.14.

Quest. *May not we do the like?*

Answ. No; they were extraordinarie men, and had the Spirit of discerning who were incurable enemies of God, and who were not, and were carried with a pure zeale of Gods Glory not mixed with hatred, or corrupt desire of revenge; and we are but ordinarie men, endued with ordinarie gifts, and have not a like Spirit to discerne of the persons of men, what they are: and out of zeale of Gods glory is mixed with many corrupt affections; and therefore wee praying simply and absolutely, it may be said to us as Christ saide to his Disciples, *Iames* and *Iohn*, *ye know not of what spirit ye are. Luke.*9,54,55.

Quest. *When must we pray?*

Answ Continually, and at all times without ceasing, and we are not to thinke prayer needelesse, or unseasonable at any

any time, 1 *Thes.* 5.17. *Luk.* 18.1. *Ephes.* 6.18.

Quest. *How must we pray continually?*

Answ. Thus; either by set and solemne prayer, and in more large and ample manner, and upon set and certaine occasions: as at the beginning of the works of our callings, at the receiving of the creatures of God, or at our going to rest; or by a sudden and secret lifting up of our hearts to God by a wish, or sigh, or groane of the Spirit, according to the present occasion. Psal. 55.17. Coloss. 3.17. 1 Tim. 44.5. Nehem. 2.4.

If we must pray continually, then we shall use repetitions in prayer, which Christ forbids, *Mat.* 6 7. 1. *Objection.*

Quest. *How is this to be answered?*

Answ. Thus; repetitions in prayer are not simply forbidden and altogether unlawfull, holy men have used them, 1 *King.* 8.23. to verse 54. *Solomon* repeates some things seven or eight times. *Psal.* 136. *David* repeates *for his mercy endureth for ever*, at the end of every verse, they being 26. verses in the Psalme. *Dan.* 9.18,19. But such repetions as are idle and vain (that is) void of faith, and feeling of our wants, and are unreverently uttered, rather to hold out time then to expresse the affection, such as the Heathen used, and such as the Papists use, who thinke to be heard if they repeat a certaine number of prayers, are unlawfull and forbidden, *Isai.* 1.15.

Quest. *What is the place where we must pray?*

Answ. There is no place unfit for prayer, it may be made in any place, and it is not now tyed to one place more then to another in regard of holinesse: for Prayer sanctifies the place, and not the place Prayer, but only in regard of order, the publike place of meeting for the worship of God, is the fittest for publike prayer, and a private place for private prayer, and a secret place for secret prayer. Mal. 1.11. Joh. 4.20.21. 1 Tim. 2.8. Mat. 14.28. Luk. 23.42. Act. 21.5. Mat. 6.6.

If we may pray in every place, then we may imitate Hypocrites, and pray in the open street, whom Christ reproves *Mat.* 6.5. 2. *Objection.*

Quest. *How is this to be answered?*

Answ. Thus; hypocrites whom Christ reproves, pray in the open street for vain-glory, purposely to be seen of men,

and

and that we may not do: but we may in our hearts pray to God, and ſigh and grone to God, walking in the ſtreet, or in the open market; ſo as the outward ſignes of prayer bee concealed from the ſight of men: and thus *Nehemiah* prayed even in the Kings preſence, *Nehem.* 2.4.

3. Objection. If no place be exempt from prayer, then we may pray in Idoll Churches.

Qu. *How is this to be anſwered?*

Anſw. Thus; After Idolatry is removed from Idol Churches we may pray in them: *Elijah* ſacrificed in the ſame place where *Baals* Prieſts did, 1 *King* 18.13.

10 Qu. *What is the will of God revealed, according to which we muſt pray?*

Anſw. It is the will of God revealed throughout the whole Scripture, concerning the duty and exerciſe of prayer: the Scripture recording to that purpoſe many excellent prayers of holy men, but eſpecially in that portion of Scripture delivered by Chriſt himſelf, and propounded by his holy Evangeliſts *Matthew* and *Luke*, *Mat.* 6.9, *Luk.* 11.2. *Our Father which art in Heaven*, &c.

Queſt. *What are the generall things contained in thoſe words delivered by Chriſt himſelf, and propounded by his holy Evangeliſts?*

Anſw, They are three. Firſt a Preface or entrance into Prayer, in theſe words, *Our Father which art in Heaven.* Secondly, the matter of Prayer conſiſting of ſix Petitions. Thirdly, a concluſion, for the confirmation of prayer in the laſt words, *For thine is the Kingdome, the Power, and the Glory, for ever and ever.*

Of theſe in order.

Queſt. *What doth the Preface contain?*

Anſw. A deſcription of the true God to whom we pray, who is ſet out by an argument of relation, *Our Father*, and by the ſubject or place, *which art in Heaven.*

For the firſt of theſe.

Queſt. *What is meant by the word Father?*

Anſw. Principally the firſt Perſon in Trinitie, yet ſo as we muſt in heart and mind conceive alſo the Sonne and the holy

Holy Ghost Because here the name of *Father* stands in relation to us, and is to be taken essentially, and to be understood, of the *Father, Sonne, and Holy Ghost.* subsisting in the same God-head, and divine nature.

God is our Father in Christ, for by him we are reconciled to God his Father, and he who is our Father in Christ, is not Christ himselfe: Therefore by the name (*Father*) Christ is not here meant. *Objection.*

Quest. *How is this to be answered?*

Answ. Thus; Christ may bee considered either as a mediatour, God and man in one Person; and so it is not he that doth receive into favour, but hee by whom, and through whom, we are received into favour with God: or he may be considered as God the Sonne, the second person in Trinitie, of the same eternall Essence with the Father, and so hee doth receive us into favour: and so hee is heere to be understood under the word Father: and hence he is sometimes called father: as *Isa* 8.18, expounded of Christ, *Heb.* 2.13, *Isai.* 9.6.

Quest. *How is God our Father?*

Answ. Three wayes; Either by creation as wee are his creatures. Or by acceptation, as we are his children by adoption and grace, in and through Christ the Mediatour: or by a second creation, which is our regeneration as we are regenerate and borne a new by the Spirit of God. Luke.3.38. Act.17.28. Joh.1.12.13. Joh.3.6 8. 1 Pet.1.22.23.

Quest. *How are we to call on God as our Father?*

Answ. Not as he is our Father by creation, but as hee is our Father by acceptation, and we his children by adoption and grace, in and through Christ the Mediatour: and as he is also our Father by regeneration: for as we are Gods creatures only, we cannot come to him as to our Father, wee having defaced his Image by sinne, and falne from our first state of creation, and made our selves children of wrath by Nature. Ephes 2.3. Rom.8.15.

Quest. *What use are we to make of this argument of relation* Our Father, *in that we are taught in prayer, to call God our Father?* 11

Answ. It serves both for the information of our Judge-

ment touching prayer, and also for direction in the disposition of our hearts in prayer.

Quest. *What doth this argument of relation* (Our Father) *informe us of our judgement touching prayer?*

Isai.63.17. Philip.4.6. Job.1.12.13. Galat 4.5. 1 Joh.3.1.

Answ. That God only is to be called on in prayer: for in prayer to be tearmed, Our Father, is proper to God, and hee alone is our Father, both by adoption and grace, and also by regeneration and new birth, and that we are to come to him in prayer, only in the mediation and intercession of Christ: because in him, and through him only, are wee accepted for the children of God, by adoption and grace.

Quest. *How doth this argument of relation* (Our Father) *direct us in the disposition of our hearts in Prayer?*

Answer. Two waies: first in respect of God, and secondly in respect of our brethren.

Quest *What doth it direct us unto for the disposition of our hearts in prayer, in respect of God?*

Answ. To two things especially.

Quest, *What is the first of those?*

Psal.103.13. Isai.49.15. Luk.11.13. Rom 10.12. Heb.4.16.

Answ. This; a holy boldnesse and confidence in prayer; in that we direct our prayers to him who is our Father, yea our kind, loving, and tender father, who pittieth his children more then any earthly Father or Mother doth, or can pitie their children: it teacheth us to come to God in prayer, cheerefully, and confidently, and with good hope that he will grant our holy requests, and will not denie us his good spirit, nor any thing that he sees good for us

Quest. *What is the second thing that this argument of relation* Our Father, *doth direct us unto for the disposition of our hearts in prayer, in respect of God?*

Malac.1.6. 1 Pet.1.17. Joh.42.6. Luk.15.18.19. Jam.4.6.

Answ. This; reverence, humilitie, and child like feare and obedience, in that we are to call on God as our Father: it teacheth us to come to him in prayer, with all reverence and humilitie, and with a child-like feare, and with a full purpose in our hearts to carry our selves as dutifull children towards him at all times, and never wittingly and willingly to offend him in any thing.

Quest. *What doth this argument of relation* Our Father, *direct*

rect us unto, for the disposition of our hearts in prayer, in respect of our brethren?

Answ. To two things especially.

Quest. *What is the first of those?*

Answ. This; Christian love, and good affection towards our brethren, In that we are to call on God as our Father: it teacheth us, that we must in prayer to God, have in our hearts love to our brethren, children of the same Father, with us. Isai. 1. 2. 15. 1 Tim. 2. 8.

Quest. *What is the second thing which this argument of relation* (Our Father) *doth direct us unto, for the disposition of our hearts in prayer, in respect of our brethren?*

Answ. This; a remembrance of others, as of our selves in prayer: in that we are to call on God (as our Father) it teacheth us that in our prayers wee must bee mindfull of others as just occasion is offered, and be petitioners to God for them as well as for our selves, as having God their Father as well as wee. Jam. 5. 16. Ephes. 6. 18.

Quest. *May not a man or a woman in prayer say my Father, or my God?*

Answ. In prayer which they make in secret by themselves alone they may, but not in publike or with others; yet in prayer they make in secret by themselves alone, there must be that love and affection towards others, which must be expressed in publike, and with others. Mat. 26. 39. Rom. 1. 8.

Now to the second argument whereby God is described in this Preface (namely) the subject or place, *which art in Heaven.* 12

Quest. *What doth the word Heaven signifie?*

Answ. In Scripture the word (*Heaven*) is taken in three significations.

Quest. *What is the first of those?*

Answ. This; it signifieth all that Region which is above the earth and waters, to the Moone, which is called Ayre. Thus Gen. 1. 8. *Psal.* 8. 8. *Mat.* 6. 26. *Luk.* 12. 56. the face of Heaven, *Hosea* 2. 21.

Quest. *What is the second proper signification of the word Heaven, in Scripture?*

Answ. This; it signifieth all the Celestiall Orbes, from the highest Region of the Ayre to the first mover; together with the first mover: as the Firmeskie or Firmament, wherein the Sunne, Moone, and Starres are placed. Thus *Gen.* 1.14. *Gen.* 15.5. *Jerem.* 33.22. *Mat.* 24.29.

Quest. *What is the third proper signification of the word (Heaven) in the Scripture?*

2 Cor. 12.2.4. Act. 3.21. *Answ.* This; it signifieth the seat of the blessed Angels and Saints, whither Christ is ascended, and from whence hee shall come to Iudgement, which is called the third Heaven and Paradise.

Psal. 11.4. Isai. 57.15. Isai. 66.1. cited by Stephen Act. 7.49. *Objection.* Quest. *What is here meant by the word Heaven, In that we are taught to say,* Our Father which art in Heaven?

Answ. The highest Heaven, the seat of the blessed Angels and Saints, whither Christ is now ascended, and where he sits at the right hand of his Father, and from whence hee shall come to judge the world.

God is infinite and incomprehensible, hee filleth Heaven and Earth: 1 *King* 8.27. and he is every where at one and the same time.

Quest. *How then can he be said to be in Heaven?*

Answ. God is said to bee in Heaven, not because hee is there locally circumscribed, as if he were included within the compasse of Heaven (*Iob.* 22.14) or were so in Heaven as if he were in no place else, but in three other respects.

Quest. *What is the first of these?*

Answ. This; because he is most glorious and pure, free from all corruption, alteration and change, and invisible. The Heaven is as it were a curtaine drawn betweene us and the glorious majestie of God. *Psal.* 102.26,27. 104. and 2. 1. *Tim.* 6.16. *Coloss.* 1.15.

Quest. *What is the second respect, in which God is said to be in Heaven?*

Psal. 2. 4. & 115.3. *Answ.* This; because his powerfull providence and Wisedome, and Iustice, and Mercy, is made manifest from thence to us.

Quest.

Quest. *What is the third respect in which God is said to be in Heaven?*

Answ. This; because there he doth especially manifest the tokens of his divine Majestie: he doth there immediately and visibly, exhibite and manifest the fulnesse of his glory to his Angels and Saints. 1 Cor. 13. 12. 1 Jon 3. 2.

13

Quest. *What use are we to make of this argument, whereby God is described by the place or subject where he is,* which art in Heaven? *in that we are taught in prayer to say* Our Father which art in Heaven.

A. It serves both for confutation of some erronious and foolish opinions, and also for instruction touching prayer.

Quest. *What erronious and foolish opnions are hereby confuted?*

Answ. Two opinions of the Papists: First, in that they think that an Image of gold, silver, wood, or stone, is a fit meanes to put us in mind of God: for God being in heaven, wee are in prayer to lift up our hearts to heaven above all earthly things, and not to poare on an Image. Psal. 123. 1. Coloss. 3. 1.

Secondly, in that they think God is nearer unto us in one place then in another, and therefore go on pilgrimage from place to place: for heaven is equally distant from all places, and distinction of place in regard of Gods presence and holinesse, is taken away. Joh. 4. 23.

Quest. *What other opinion is confuted by this argument, whereby God is described by the place or subject where he is,* which art in Heaven? *in that we are taught in prayer to say,* Our Father which art in Heaven?

Answ. This; the foolish opinion of ignorant persons, who think that God sits in Heaven like an old man with a Crown on his head, and a Scepter in his hand; which is a carnall conceit of Gods majestie, which is heavenly and most glorious: and it is forbiden in the word of God. Deut. 4. 15, 16. 1 Tim. 6. 16.

Quest. *What doth this argument, whereby God is thus described that he is in heaven, teach us touching prayer*

Answ. Three things especially.

Quest. *What is the first of these?*

Answ. This; the stedfast trust in God, and assurance to be heard

heard if wee pray aright for things lawfull, after a lawfull manner in the name of Christ: for God is not only a Father willing to heare and to healp us, but in Heaven also: and so a God who both seeth our wants, and is of all power able to grant our lawfull desires, and to give us whatsoever hee in his wisedome sees meet and good for us: *Psal.* 33.13. Hee looketh downe from Heaven, and then *vers.* 18,19. his eye is upon them that feare him, and upon them that trust in his mercy, to deliver their soules from death, And to preserve them in Famine; and *Psalme*, 102.19.20. and this Comfortted Christ against the power of his enemies, that his Father was able (if it pleased him) to deliver him.

Mat.29.53.

Quest. *What is the second thing that this argument, whereby God is decribed that he is in Heaven, doth teach us touching Prayer?*

Answ. This; that we are to pray with all reverence, and with heavenly affections and meditations, avoiding all lightnesse, and unseemly behaviour; because wee pray to him who is so high above us, and that we are to pray also with fervency, that or prayer may ascend into Heaven: we are to put off our shoes when we come to God, (that is) our ordinary affections.

Eccles.5.1. Exod.3.5.

2 Chron.32.20.

Quest. *What is the third thing that this argument, whereby God is described that hee is in Heaven, doth teach us in Prayer?*

Answ. This; that wee are especially to aske such things in prayer, as are most fit for him to give, (that is) things heavenly and spirituall: *Mat.* 6.32,33. your heavenly Father knoweth that you have need of all these things: but seek yee first the Kingdome of God and his righteousnesse, and all these things shall be ministred unto you.

14 Now to the matter of the prayer called the Lords Prayer, consisting of sixe Petitions.

Quest *How are the petitions of that Prayer delivered by Christ, and propounded and distinguished?*

Answ. Thus; the three first petitions concerne God simply and meerly, and the other three concerne our selves.

Quest.

Queſt. *Why are the petitions that concerne God ſimply and meerely ſet in the firſt place?*

Anſw. For two reaſons eſpecially.

Queſt. *What is the firſt of thoſe?*

Anſw. This; becauſe God is the Soveraigne and abſolute Lord of all Creatures; and he muſt be ſimply and abſolutely regarded: all reſpect of our ſelves, of our owne bodies or ſoules ſet a part: and wee ought to bee content to want our neceſſary food, and remiſſion of our ſinnes, if it might be for the glorie of God, and that God, might have glory by it: and hence we find that ſome have beene ſo zealous of Gods glorie, as they have preferred it before the ſalvation of their owne ſoules. Deut.10.14. 1 Chron.29. 11.12. 2 Chron.20 6. Exod.32.32. Rom.9.3

Queſt. *What is the ſecond reaſon, why the petition that concerne God ſimply and meerely, are ſet before thoſe that concerne our ſelves?*

Anſw. This; becauſe God hath made all things for his own glorie, and his glorie is the end of all the Creatures, and of all the counſels of God: and his glorie muſt bee the higheſt end of all our actions, and the firſt thing in all our intentious: and hence the Prophet exhorts the Creatures of all kindes to praiſe God, and to give glory unto him, *Pſalme* 148. whole *Acts.* 12.23. *Herod* was ſmitten becauſe he gave not glorie to God. Prov.16.4. 1 Cor.10.31.

Queſt *How are the three firſt petitions diſtinguiſhed?*

Anſw. Thus; the firſt concernes the end, Gods glory it ſelfe: and the ſecond and third concerne the meanes wherby that end may be attained, the Kingdome and will of God, for God is glorified when his Kingdome is advanced, and his will obeyed.

Now to the firſt Petition.

Hallowed be thy name.

Queſt. *What are we to underſtand by the name of God?*

Anſw. The name of God in Scripture, is taken in two acceptations,

Queſt. *What is the firſt of thoſe?*

Anſw. This; for God himſelfe, who though he be in his Eſſence unconceivable, yet he is revealed in his Word to be

the only true God: Thus *Psal.*20.1. The name of the God of *Iacob* (that is) the God of *Iacob.Isa.*26,8. so the name of Christ is taken for Christ himselfe, *Iohn* 1.12.

Quest. *What is the second acception, in which the name of God is taken in Scripture?*

Exod.3.14. Exod.6.3. Exod.33.18.19 Exod.34.5.6.7 Psal.104. Psal.138.2. Cant.1.2. Act.9.15.

Answ. This; For any thing whereby the glory of Gods nature is made knowne to us: as first, his great and holy Titles, as *Iehovah*, *Lord*, *God*, *Iesus*, *Christ*, and such like.

Secondly, his essentiall attributes or properties, as his Power; Wisedome, Truth, Goodnesse, Iustice, Mercy, and such like.

Thirdly, his Word, worship and holy Ordinances,

Rom.1.24.

Fourthly, his Workes, Creatures and gifts, whether outward in or about the body: as health, strength, beauty, and such like: Or inward in the soule, as knowledge, faith, love, and such like.

Quest. *What are we to understand by the name of God in this petition*, Hallowed be thy name?

Psal.44.5. Psal.68.4. Psal.86.9.

Answ. Both God himselfe, and all things whereby hee is made known unto us.

Question. *What is meant by hallowing of the name of God?*

15 Levit.10.3. Ezech.38.23.

Answer. This; the severing of the name of God, and the setting of it a part from all profane, unholy and common abuse, to a reverent, holy, and an honourable use of it, whether we thinke of it, speake of it, or vse it any manner of way: Thus the Sabbath is said to bee hallowed, in that God hath consecrated it to his service and the exercise of Religion, *Exod.*20.11.

Obiection.

Gods name his holy and pure in it selfe.

Quest. *How then can we who are sinfull and impure, hallow and sanctifie it?*

Deut.28.58. Psal.96.8.

Answ. We hallow and sanctifie the name of God not by adding any holinesse to it, that is impossible, it being infinitely holy in it selfe; but by acknowledging it to bee most holy, and by honouring it as most holy: as by thinking of it, speaking of it, and using it as a most holy thing, both after and holy manner, purely, and to a right and holy end, as

wisdome

wiſedome is ſaid to bee iuſtified of her children, (that is (acknowledged and declared to be juſt, *Luke*.7.35.

Queſt. *What is then the ſumme of this petition*, Hallowed be thy Name?

Anſw. This; that as God himſelfe, his titles, attributes, word, and works are moſt holy and pure in themſelves, ſo they may be both of us, and of all others acknowledged in thought, word, and deed with all reverence, and may be ſet apart from all profanation, and be uſed aſtar an holy manner, and to a right and holy end. Jſai.8.13. Ezech.36.20. 21,22,23.

Queſt. *What are the things we pray for in this petition.* Hallowed be thy Name?

Anſw. They are either ſuch things as reſpect God himſelfe, or ſuch things as concerne our ſelves and others.

Queſt. *What be the things we pray for in this petition that reſpect God himſelfe?*

Anſw. Two things eſpecially.

Queſt. *What is the firſt of thoſe?*

Anſw. This; that God would worke all ſuch things as may bee matter of his praiſe, and may bring glory to his great name, and may give men juſt occaſion to honour him, whether they be good things and mercies towards his children, or judgements on the wicked. Exod. 15.1.2. to 20. Pſal.83.9.18. Pſal.106.8.47. Jſai.5.15.16. Ezech.28.21. Eze.36.22.23. Ezech.38.23.

Queſt. *What is the ſecond thing we pray for in this petition, that reſpects God himſelfe?*

Anſw. This; that God would not bring ſuch things upon us, we being his Church and children, which might make wicked ones take occaſion to profane his great and holy name, as God ſaid he would not ſuffer his name to be polluted among the heathen, by ſuffering them to prevaile againſt his people. *Ezec* 39 7. he thereby teacheth, that wicked ones take occaſion to inſult againſt his people, and himſelfe their God. It is a diſhonor to his Majeſtie; and in this petition we pray it may be prevented. Deut.9.25.26. &c. Joſh. 7.7.8.9.

16

Queſt. *What be the things we pray for in this petition*, Hallowed be thy name, *that concerne our ſelves and others?*

Anſw. Five things eſpecially,

Queſt. *What is the firſt of theſe?*

Anſw

Psal. 100.3. Jerem. 9.24. Hosea 6 6. John 17.3.

Answ. This; that the excellency and glory of Gods Majestie and holynesse may be truly known of us, and of all others, and that we and others may take notice of it, as it is revealed in his word, and in his works, and so far forth as it is fit for the knowledge and use of man: for they that know not God, cannot possibly glorifie his name.

Quest. *What is the second thing we pray for in this Petition, that concernes our selves and others?*

Answ. This; that the excellency of Gods glory, and Majestie, and holinesse may be truly acknowledged of us, and of all others, in all the meanes and waies of his, wherein hee manifesteth his glory; that we and all others may acknowledge how mightie, wise, just, and gracious hee is in all his works: for men may in some measure know God, and yet not acknowledge him as God, *Psal. 67.2. Rom. 1.21.* They did not acknowledge God as they ought to have done; they had not a reverent opinion of God, nor did think honourably of Gods eternall power and Godhead appearing in his creatures.

Quest. *What is the third thing we pray for in this Petition, that concernes our selves and others?*

1Peter 3 15. Luke 5.26. Act. 3.10. Psal. 116.12. Psal. 119.120. Psal. 139.17. Isai. 66.2,5. Psal. 19.10. Psal. 119.97. Num. 20.12. Heb. 4 2.

Answ. This; that both our hearts and affections, and the hearts and affections of all others may be religiously and reverently moved according to the known just occasion given, either from the works of Gods power and providence, or from any part of his word, as to a reverent admiration in regard of some extraordinary work of God, to thankfulnesse in regard of his works of mercy; to feare and trembling, and humiliation, in respect of his Iudgements; and to a love of God in regard of all his works: and so for his word, to feare at the threatnings of it, to rejoyce in the comforts of it, and to beleive and love every part of his word; this is to sanctifie God in our hearts.

Quest. *What is the fourth thing we pray for in this Petition, that concernes our selves and others?*

Psalm. 51.15. & 40.9,10. Psal. 50.23. Hosea 14.3.

Answ. This; that both wee and all others may have our mouths opened, and tongues used to speak either of God, of his Titles, Attributes, word, and works; or to God with reverence,

verence, and especially to praise him for all his mercies.

Quest. *What is the fift thing we pray for in this Petition, that concernes our selves and others?*

Answ. This; that both we and all others may lead a godly and an upright life, and may glorifie God in all our actions, and in our lawfull callings, and in the use of all his creatures, sanctifying them by the Word and Prayer. Math. 5. 16. 1 Pet. 2. 12. 1 Tim. 6. 1. Titus 2. 10. 1 Tim. 4. 4. 5.

Quest. *What are the things we pray against in this Petition,* Hallowed be thy Name? 17

Answ. All such things as either in our selves or in others, or from our selves or others, are meanes to obscure, or deface, or to hinder Gods glory, and to dishonour his holy Name.

Quest. *What are the things either in our selves or in others, that are meanes to obscure or deface, or to hinder Gods glory, and to dishonour his holy Name?*

Answ. Three things especially.

Quest. *What is the first of those?*

Answ. This; ignorance of God, as he is made known in his word, and in his works, whereby we or others are carried to a contempt, or least to a neglect of the excellency and glory of Gods Majestie and holynesse manifested in his word and works, and whereby we and others runne into errors, and into false and foolish opinions, either touching God, or the worship of God, *Exod* 5. 2. and of this speaks *Bilaad, Iob.* 18. 21. And thus do the Papists and ignorant persons. 1 Cor. 15. 34. Ephes. 4. 18. Math. 22. 29. Joh. 4. 22.

Quest. *What is the second thing either in our selves or others, that is a meanes to obscure, or deface, or to hinder Gods glory, and to dishonour his holy Name?*

Answ. This; pride of heart, whereby we or others do seek our own praise and glory, and to arrogate and take that glory and praise to our selves, as to our own wit, strength, abilitie, or meanes, that is due to God, and are proud of our owne gifts; and in doing good things, do secretly seek applause amongst men, 2 *Thes.* 2. 4. Antichrist is said to exalt himself against God, and to sit in the Temple of God, shewing himself to be God, (that is) taking to himself power to forgive sins, to open and shut heaven, to dispence with Gods lawes, and such like, as the Pope doth. Habac. 1. 16. Hab. 2. 4. Dan. 4. 27. Act. 12. 23.

Quest.

Quest. *What is the third thing either in our selves, or in others, that a meanes to obscure or deface, or to hinder Gods glory, and to dishonour his holy name?*

Jsai. 1. 2. 3. Jerem. 5. 7. 8. Psalm. 78. 32. Mark. 6. 12.

Answ. This; dulnesse and deadnesse of heart, whereby our affections, or the affections of others are not stirred and moved according to the quality of Gods works or word, and the parts of his worship; and whereby we or others do not consider as we ought, the wisedome, power, justice, and mercy of God appearing in his creatures and works of his providence.

Quest. *What be the things from our selves or others, that are meanes to obscure or deface, or to hinder Gods glory, and to dishonour his holy Name?*

Answ. Two things especilly.

Quest. *What is the first of these?*

Gen. 21 9. Numb. 11. 6. Psal. 47. 19. 2 Pet 3. 4. Jud. ep. v. 16.

Answ. This prophanesse of speech, when we or others do either unreverently, or wickedly and blasphemously speak of God, of his Titles, Attributes, Word, or Works; as by ordinary and rash swearing and blaspemy, by mocking and scoffing at or with the works or word of God, complaining of his providence, murmuring at his judgements, carping and cavilling at his word, and such like.

Quest. *What is the second thing from our selves and others, that is a meanes to obscure or deface, or to hinder Gods glory, and to dishonour his holy Name?*

2 Sam. 12. 14. Rom. 2. 24. 1 Tim 6. 1.

Answ. This prophanesse and impiety of life, when wee or others do live an evill and scandalous life.

Now to the second Petition, that concernes God simply and meerly; *Thy Kingdome come.*

18

And first concerning the meaning of the words of this Petition; *Thy Kingdome come.*

Quest. *What is meant by Gods Kingdome?*

Answ. Gods Kingdome doth signifie such an order or state, in which God doth governe, and persons and things are subject, and is in Scripture taken in two acceptions, one generall, the other more speciall.

Quest. *what is the first and generall accepion of Gods kingdome in Scripture?*

Answ.

Answ. This; it is taken for that soveraigntie and power, which God as Creatour exerciseth over all persons and things, disposing them all to their proper ends for his owne glory, and whereby God doeth order and rule all creatures in heaven and in earth; yea, the damned, and Devils in hell. Psal. 29 10. Psal. 95. 3 & 102. 19.

Quest. *What is the second more speciall acception of Gods Kingdome in Scripture?*

Answ. It is twofold.

Quest. *What is the first of those?*

Answ. This; it is taken for Gods speciall regiment and government among the Iewes only, among whom God ruled as King, and that in outward things, both in the time of peace, and in the time of warre, *Numb.* 23. 21. 1 *Sam.* 8. 7. when the people would needs have a King, the Lord said, they had cast him away, and not *Samuel.*

Quest. *What is the second speciall acception of Gods Kingdome in Scripture?*

Answ. Thus; it is taken for that spirituall regiment and government, which God through Christ exerciseth in his Elect, working his will not only by them, as he doth by the very Devils themselves, but also in them by his holy Spirit, and that in this life, making them in part willingly subject and obedient to his will revealed, both in heart and life, which is called the Kingdome of grace; and in heaven making them absolutely and perfectly obedient to his will, which is called the Kingdome of glory: and of this *David* speaks, *Psal.* 110. 1, 2, 3. 1 *Cor.* 15. 15. *Rom.* 14. 17. 1 *Cor.* 6. 9. the Kingdome of glory: so *Ephes.* 5. 5.

Quest. *What are we then to understand by the Kingdome of God in this Petition,* Thy Kingdome come?

Answ. Not Gods Kingdom in the generall acception of it; for that is alwaies every where, and no creature can hinder it: but Gods spirituall goverement and power, which he through Christ exerciseth in his Elect by his holy Spirit, both in earth and in heaven, both his Kingdome of grace, and his Kingdome of glory. Luk. 17. 21. 1 Cor. 4. 20. 1 Cor. 6. 9.

Quest. *Who are subjects of Gods Kingdome thus taken?*

Answ. Both the Angels and the Saints in heaven, and such also

colliers works
·87·
·96· to ·117·
·156· to ·
·169·
·171·172·
·256· to ·
·259·

also as live in the Church on earth, which are true subjects, as
Revel. 15.3. all true believers are, wheresoever they be in any part of the world.

Qu. *Are not hypocrites, who make profession of obedience to Gods will revealed, subjects to Gods kingdome?*

Mat. 8.12. 1 Joh. 2.12. *Ans.* True subjects they are not, but counterfeit subjects; and so they are sometimes called children of the Kingdome.

Quest. *What is the law by which Gods Kingdome thus taken, is governed?*

Joh. 22.22. Isai 53.1. Mark. 1.14. Rom. 3.27. *Answ.* The whole Word of God, written in the Books of the Old and New Testament.

19

Qu. *What is meant by the coming of Gods kingdome spoken of in this Petition,* Thy Kingdome.

Answ. Three things are there meant.

Of which in order.

Quest. *What is the first of those?*

Jerem. 31. 18. Act. 2.41,47. Act 13.48. Colos. 1.13. *Answ.* This; the beginning, erecting, and setting up of Gods spirituall regiment and government in such persons as belong to Gods election, in whom as yet it is not begun, by converting those that belong to Gods election effectually, who yet are not converted, and by working true faith, and true repentance, and holy obedience in them.

Qu. *What is the second thing meant by the comming of Gods kingdome spoken of in this petition,* Thy Kingdome come?

Psal 92.12. Mat 13.8.23. to 33. in many parables. 2 Pet. 3.18. Mat. 12.28. *Answ.* This; the inlarging and increasing of Gods spirituall regiment and government in those persons in whom it is already begun and set up, by confirming and bettering those that are effectually converted, and do believe, and by working in them a greater measure of true faith, and true repentance, and holy obedience.

Quest. *What is the third thing meant by the coming of Gods kingdome spoken of in this petition,* Thy Kingdome come?

1 Cor. 1.8. Philip. 1.6. 1 Thess. 5.23. 24. *Answ.* This; the bringing of Gods spirituall regiment and government to full perfection in his elect, by perfecting in them both their sanctification, and their salvation.

Quest. *When is Gods spirituall regiment and government brought to full perfection in his elect?*

Answ. At two times.

Quest.

Queſt. *What is the firſt of thoſe?*

Anſw. The end of their lives, and preſently on their death, and then onely in their ſoules, being then tranſlated to the joyes and glory of heaven, and fully ſanctified, and fully glorified, *Rom.* 9.7.

Luke 16.22. Luke.23.43. 2 Cor.5.6 8. Philip.1.23.

Queſt. *What is the ſecond time when Gods ſpirituall regiment and government is brought to full perfection in his elect?*

Anſw. The day of Iudgement, when Chriſt comes the ſecond time to judge the world; and then both in their ſoules and bodies: their ſoules and bodies being then united together againe, and made partakers of perfect holineſſe and fullneſſe of joy and glory in heaven.

Mat.25.34. Luk.21.28.31. Romans 8.23. Epheſſ.4.13.

Queſt. *What is the ſumme of this* Petition, Thy Kingdome come?

Anſw. This; that the ſpirituall regiment and goverment, which God through Chriſt exerciſeth in his Elect by his holy Spirit, may be begun, erected, and ſet up in ſuch perſons as belong to Gods election, in whom as yet it is not begun, and may be inlarged and increaſed in thoſe perſons in whom it is already begun and ſet up, and may be brought to full perfection in all his elect in their full ſanctification and glorification of their ſoules at the end of this life, and both of their ſoules and bodies at the generall day of Iudgement.

2 Theſſ.3.1 Revel.22.20,

Queſt. *What are the things wee are to pray for in this Petition,* Thy Kingdome come.

Anſw. Either ſuch things as appertaine to this life, and concerne Gods Kingdome of grace here in this world, or ſuch as appertaine to the life to come, and concerne Gods kingdome of glory in heaven.

Queſt. *What are the things wee pray for in this Petition, that appertaine to this life, and concerne Gods kingdome of grace here in this world?*

Anſw. Foure things eſpecially.

Queſt. *What is the firſt of theſe?*

Anſw. This; the effectuall calling and converſion of ſuch as belong to Gods election, that ſo many of the Iewes and Gentiles as belong to Gods election, may be effectually called and converted, and may have good ruling over them in their

Gen.6.27. Iſai.60.1.&c. to 16. Mathew.8.11. Rom.11.25,26.

Act. 26.18. 2 Tim. 2.25.26 2 Pet. 1.4. their hearts and lives by his holy Spirit, making them also Kings in part by overcoming the corruption that is in the world through lust.

Queſt. *What is the ſecond thing we pray for in this Petition, that appertaines to this life, and concernes Gods Kingdom of grace here in this world?*

Iſai. 44.3 4. Epheſ. 3.16 17. 2 Theſ. 2.17. *Anſw.* This; the further renewing and quickning of our ſelves and others, who are effectually called and converted by the powerfull working of Gods holy Spirit, that God would by the powerfull work of his good Spirit more and more renew in us and in others, who are effectually called and converted, his own Image, and quicken us by his grace, and continually increaſe in us all thoſe heavenly vertues, that of his mercy hee hath begunne in us, and ſo more and more rule in our hearts and lives by his holy Spirit.

Qu. *What is the third thing we pray for in this Petition, that appertaines to this life, and concernes Gods Kingdom of grace here in this world?*

Anſw. This; all ſuch meanes as ſerve both for the effectuall calling and converting of ſuch as belong to Gods election, and for further renewing and quickening of ſuch as are effectually called and converted, and for the good of Gods Church here in this world; that God would give all the meanes that ſerve to thoſe ends, called the Rod of his power, *Pſal.* 110.2. and his ſtandard or ſigne, *Iſai.* 11. 12.

Queſt. *What are thoſe meanes that ſerve for the effectuall calling and converting of ſuch as belong to Gods election, and for the further renewing and quickening of ſuch as are effectually called and converted, and for the good of Gods Church in this world?*

Anſw. Either ſuch meanes as ſerve for the publiſhing of the Word of God, and the Goſpell of Chriſt, or ſuch as ſerve for the free publiſhing of it, and for the upholding and countenancing of it being publiſhed.

Queſt. *What are the meanes that ſerve for the publiſhing of the Word of God, and the Goſpell of Chriſt, which we pray for in this Petition?*

Anſw.

Answ. Able and faithfull Ministers of the word and Gospel, that God would send forth men fitted with gifts, and of willing minds to employ their gifts, and that faithfully and powerfully in all Ministeriall duties,, to the glorie of his Name, and to the edification of the body of Christ; and that he would vouchsafe them free libertie to exercise their gifts and Ministeriall offices, Deut.23.8.10. Mat.9.37.38. Ephes.6.19.20. Coloss.4.3. 2 Thess.3.1.2. Deut.33.11.

21

Quest. *What are the meanes that serve for the free publishing of the word of God, and the Gospel of Christ, and for the upholding and countenancing of it being published, which we pray for in this Petition?*

Answ. Foure especially.

Quest. *What is the first of those?*

Answ. This; godly, zealous, and carefull Magistrates: that God would give to his Church every where such godly Magistrates as may bee zealous in promoting his pure and holy religion with all their power, and in countenancing his holy truth, and in procuring the good of his servants, and especially of his faithfull Ministers, and in repressing all ungodlinesse and wicked persons in all places under their government. Eccle.10.16.17 Jsai.49.23. 1 Tim.2.1.2.

Quest. *What is the second meanes that serves for the free publishing of the Word of God, and the Gospel of Christ, and for the upholding and countenancing of it being published, which we pray for in this petition?*

Answ. This; good and godly lawes: that godly Magistrates may make good and godly Lawes for the establishing of the whole truth of the word of God, and his holy Religion amongst their subjects, and for the keeping of their subjects in obedience to both the tables of the Commandements of God and may see those lawes duely executed. Thus did *Iehoshaphat* 2 *Chron.*19.5. *to the end of the chapter*: and such a law did King *Darius* make, though an heathen king, *Dan.*6,26. 1 *Tim* 2.2. The Magistrates dutie is to procure that his subjects may live in all godlinesse and honestie.

Quest *What is the second meanes that serves for the free publishing of the Word of God, and the Gospel of Christ, and for the upholding and countenancing of it being published, which wee pray for in this Petition?*

Answ. This; the helpe of private persons within the compasse of their places and callings for the furtherance of the Gospell, that private persons within their places and callings may indeavor to helpe forward, and to promote the doctrine of the Gospell by instruction, by good counsell, by admonition, and by consolation, as just occasion is offered to them, and especially by conferring on the doctrine of the word delivered in the publike Ministery of it with their children, or servants, or neighbours,

Deut.6.7. Rom.16.3.9. Philie.ep.v.24. Colos.4.11.

Quest. *What is the fourth meanes that servers for the free publishing of the Word of God, and the Gospell of Christ, and for the upholding and countenancing of it being publishing, which we pray for in this petition?*

Answ. This an holy unitie and agreement in the Church, especially amongst the Ministers of the Word and Gospell that God would joyne together the members of the Church in one holy truth, and make them to be of one mind & judgement, and of one heart, and to speake one and the same thing, and especially that God would make the Ministers of the Word and Gospel to give the right hand of fellowship one to another, and to joyne together as one man in their learning studies, labours, speaking, writing, and in all their abilities, to the furtherance of the Gospel.

Joh.17.11. Act.2.46.47. Act.4.32.32. Ephes.4.3. Philip.1.27. Philip.2.2. 1 Cor.1.10. Galat.2.9.

Quest. *What is the fourth thing wee pray for in this Petition that appertaines to this life, and concernes Gods kingdome of grace here in this world?*

Answ This; the blessing of God on the meanes that serve for the effectuall calling and converting of such as belong to his Election, and for the further renewing and quickening of such as bee effectually called and converted and for the good of Gods Church here in this world, that God would vouchsafe to make the meanes effectuall to those ends.

Psal.122.6. Isai.62.7.

Quest. *What are the things we pray for in this Petition, that appertaine to the life to come, and concerne Gods Kingdome of glory in Heaven?*

22

Answ. These; the perfecting of the number of Gods elect, and the speedy comming of Iesus Christ to Iudgement, that God

God would perfect the number of his elect, and that Christ would haſten his coming to Iudgement, when all Gods choſen ſhall appeare with him in glory, and be wholly glorified in their bodies and ſoules, and raigne with him in the everlaſting joyes, and glory of heaven. 2 Tim. 4. 8. Revel. 22. 20. Coloſſ. 3. 4. 1 Joh. 3. 2.

1 *Cor.* 15. 24. At the ſecond coming of Chriſt the kingdome of Chriſt ſhall have an end; he ſhall then deliver it up to God the Father: therefore it ſeems that we are not to pray for the ſecond coming of Chriſt to judgement. *Objection.*

Queſt. *How is this to be anſwered?*

Anſw. Thus; Chriſt his Kingdome it ſelf is eternall, becauſe he is God equall to the Father, and the Head of his Church; but the manner of the adminiſtration of his Kingdome by preaching of the Word and Goſpel, by the Sacraments, and by diſcipline, is not eternal, but ſhall end at Chriſt his ſecond coming, and Chriſt ſhall then ceaſe to do the office of a Mediatour; and that is the meaning of the holy Ghoſt in that place.

Queſt. *May one that is truly called and converted, and a child of God, pray for his own death, and the ſeparation of his ſoule from his body, or no?*

Anſw. A child of God, and ſuch an one as is truly called, and converted, may not deſire or pray for his own death, and the ſeparation of his ſoule from his body ſimply and abſolutely, or through impatiency in regard of ſome affliction on him; but as death is a freedome from the corruptions and temptations of this life, and a paſſage to the happineſſe and glory of heaven, and to an immediate fellowſhip with Chriſt, and with his Saints in heaven: a child of God may deſire and pray for his own death, and the ſeparation of his ſoule from his body; yet ſo, as he do not out of his deſire, haſten the time of his death, but for that to ſubmit himſelf to the good will of God: it was the fault of *Elijah*, and *Iobs* weakneſſe. 1 King. 19. 4. Job. 3. 21. 22. Philip. 1. 23. 2 Tim. 4. 8.

Queſt. *May the friends of a child of God, and ſuch as wiſh well to him, deſire and prayer for his continuance in the body, or no?*

Anſw. They may lawfully do it, ſo as it be with due obſervation of two cautions.

Qu. *What is the first of those?*

Answ. This; they are so to desire, and so to pray with condition of Gods will, submitting their wills therein to the good will of God; for so wee ought to pray in that case that the will of the Lord bee may done, as they did, *Acts* 21. 14.

Quest *What is the second caution to bee observed by the friends of a child of God, in their desiring and praying for his continuance in the body?*

Answ. This; they are to desire, and so to pray not only out of their love to the partie in some private and particular respect; but also out of a desire, that the partie being continued in the body, may do more good, either in the Church or Common-weale, according to his place and calling, and measure of gifts and grace given to him: and thus much the Apostle doth imply, *Philip.* 1. 24, 25, 26.

Quest. *What are the things we pray against in this petition,* Thy Kingdome come? 23

Answ. All such things as do either hinder or obscure Gods kingdome of grace here in this world.

Quest. *What are those things that do either hinder or obscure Gods Kingdome of grace here in this world?*

Aesw. They are either things inward, or things outward.

Quest. *What are the inward things that do either hinder or obscure Gods Kingdome of grace here in this world, which we pray against in this Petition?*

Rom. 7. 14, 24. Ephes. 4. 17, 18. Mat. 3. 2.

Answ. These; the proneſſe of our corrupt nature to evill, and the power of our corruption, and the rebellions of it, whereby wee or others are in any degree in bondage under sinne and Satan, and whereby Satan keepes us or others any way in his slavery, or at any time prevailes against us in any measure: as ignorance blindnesse of minde, hardnesse, dulnesse, deadnesse, and unfeelingnesse of heart, infidelity, impenitencie, and such like.

Quest. *What are the outward things that do either hinder or obscure Gods kingdome of grace here in this world, which wee pray against in this Petition?*

Answ.

Answ. Either such things as are meanes to hinder or obscure the publishing of the word of God, and the Gospel of Christ; or such things as are meanes to hinder or obscure the free publishing and passage of the Word of God, and the Gospel of Christ.

Quest. *What are the things that are meanes to hinder or obscure the publishing of the word of God, and the Gospel of Christ, which we pray against in this Petition?*

Answ. Two things especially.

Quest. *What is the first of those?*

Answ. This; such Ministers as are either insufficient, or in any sort unconscionable or scandalous; as such Ministers as are either ignorant, and cannot teach Gods people committed to their charge, to do take on them to teach, and do it unskilfully; or such as are unfaithfull in executing their Ministeriall duties; as those that are either idle, and do not the duties of their Ministery at all, or do them but in part; or are unsound and unprofitable in their teaching, or doe teach flatteringly, and seek to please men, and sooth them up in their sinnes, or such Ministers as live wickedly and scandalously: All these are meanes to hinder or obscure the publishing of the Word of God, and the Gospel of Christ, and we pray against them in this Petition.

Isai. 56. 10. 11, 12. Hose. 4. 6. 2 Cor. 3. 6. 2 Tim. 2. 15. 1 Cor. 14. 2. 3. Jere. 23. 16. &c. to 33. Ezech. 13. 3. 4. to 20. Mat. 5. 15, 16. 1 Tim. 5. 2.

Quest. *What is the second thing that is a meanes to hinder or obscure the publishing of the word of God, and the Gospell of Christ. which we pray against in this Petition?*

Answ. This; all erronious and false Doctrines and Superstitions, as the Doctrine of Paganisme, Turcisme, Iudaisme, Papisme, Arminianisme, Anabaptisme, and such like, : for all and every of these, and the like, doe poyson the soules of men, and are meanes to hinder and obscure the publishing of the word of God, and the Gospel of Christ, and we pray against them in this Petition. 2 *Tim.* 2. 17. *They fret as a canker.* Christ gives a caveat to beware of such, *Math.* 16. 6. so the Apostle, *Phil.* 3. 2.

Quest. *What are the things that are meanes to hinder or obsure the free publishing and passage of the Word of God, and the Gospel of Christ, which we pray against in this Petition?* 24

Answ. Sixe things especially.

Quest. *What is the first of those?*

Answ. This; want of Magistrates and governours in the Church; from whence must needs follow disorder and confusion, every man being left to himself to do what him listeth without controlement: for better is a tyranny, then an Anarchie; better it is to have a Tyrant then no governour at all.

Iudg.17.6. Iudg.19.1.

Qu. *What is the second thing that is a meanes to hinder or obscure the free publishing and passage of the word of God, and the Gospel of Christ, which we pray against in this Petition?*

Answ. This; wicked and mischievous devices, and practises of wicked Magistrats, who seek by all meanes they can to advance heresie and superstition, and to set up the kingdome of Satan, and do exercise cruelty and tyranny against the true worshipers of God, and do persecute the true professors of his holy Religion.

Exod.2.23. Prov2.9.2. Act 4.17,18. & 29.compared, Act.12.1. to 7.

Quest. *What is the third thing that is a meanes to hinder or obscure the free publishing and passage of the Word of God, and the Gospel of Christ, which We pray against in this Petition?*

Answ. This; wicked and ungodly lawes; such lawes as do either give toleration to some false and strange religion, or such as tend to the hinderance of the true and pure worship of God and his holy Religion.

Dan.3.4,5,6, 10. Dan.6.7,8,9.

Quest. *What is the fourth thing that is a meanes to hinder or obscure the free publishing and passage of the word of God, & the Gospel of Christ, which We pray against in this Petition?*

Ans. This; divisions, and dissentions, and schismes, which Satan by his instruments raiseth up in the Church, whereby he seeks what he can to disturbe the peace of the Church, and to destroy the truth and unitie of it, and to rend the Church in peeces, that he may the easier prevaile against it, when it is divided: for he knowes, as Christ saith, that a Kingdome divided against it self cannot stand, *Matth.*12.25. and these are some of the Tares that the envious man sowes in the Church, that hinder the growth of the wheat, *Matth.*13.24. 25. *Rom.*16.17.

Quest. *What is the fift thing that is a meanes to hinder or*

obscur

obſcure the free publiſhing and paſſage of the word of God, and the Goſpell of Chriſt, which we pray againſt in this petition?

Anſw. This; enormious and foule ſinnes that raigne amongſt us as Atheiſme, profanaſſe, contempt of Gods word and holy Ordinances, Blaſphemy, Sabbath-breaking, oppreſſion, crueltie, pride, and the like: theſe we are to mourne for, and ſo to pray againſt, as things that are meanes to hinder or obſcure the free publiſhing and paſſage of the word of God. and the Goſpel of Chriſt. Pſal. 119.136. Mark. 3.5. Luk. 19.41.42. 2 Pet. 2.7.8.

Queſt, *What is the fixt thing that is a meanes to hinder or obſcure the free publiſhing and paſſage of the word of God, and the Goſpell of Chriſt, which we pray againſt in this Petition?*

Anſw. This; wicked men that belong not to Gods election, and are vtter enemies to the Church and the members of it, and the Devill and his Angels: that ſuch wicked men may bee cruſhed with a rodde of yron, and ſpeedily brought to their juſt deſtruction, and that Satan and his Angels may bee ſhortly brought under our feete. Pſal. 2.9. Pſal. 69.24, Rom. 16.20.

Now to the third Petition that concernes God ſimply and meerely. *Thy will bee done in earth, as it is in Heaven*: and firſt of the Order of this Petition, 25

Queſt. *Why is this Petition*, Thy will be done, *&c. ſet after the former*, Thy kingdome come?

Anſw. For three reaſons.

Queſt. *What is the firſt of thoſe?*

Anſw. This; becauſe true and ſound ſubjection to the holy will of God followes the comming of Gods Kingdome in the order of Nature, and is a manifeſtation that his Kingdome is come, and that men are ſubjects of Gods Kingdome, and that God doth rule in their hearts by his holy Spirit: for when men are ſubjects of Gods Kingdome, then they beginne to obey his will, whereas before they rebell againſt him, and are the ſlaves of ſinne and Satan, Rom. 6.16. Eph. 2.1.2.3.

Queſt. *What is the ſecond reaſon why this Petition* Thy will be done, *is ſet after that*, Thy kingdome come?

Psalm.40.7.8. Mal.1.16. Math.26.42. John.5.30.

Answ. This; Because dutie bindeth the subjects of Gods Kingdome to obey Gods will, and to submit themselves to it in all things.

Quest. *What is the thiad reason why this Petition,* Thy wil be done *is set after that,* Thy Kingdome come.

Ezech.36.26. 27 Phil.2.13. Heb.13.21.

Answ. This; because though wee bee the subjects of Gods Kingdome, and be disposed by grace, and made fit to do the wil of God; yet we cannot doe it unlesse God move us to the doing of it; nor yet continue in doing his will longer then hee upholdeth us in the doing of it: therefore wee pray after Thy Kingdome come, Thy wil be done.

Qu *What are the generall things contained in this Petition,* Thy will be done in earth as it is in heaven?

Answ. These three things. First, the matter of it, the thing prayed for, the doing of Gods will.

Secondly, the persons by whom the will of God is to bee done, implyed in these words, *In earth,*

Thirdly, the manner of doing it, *as it is in heaven.*

Now to the meaning of the wordes of this Petition.

Quest. *How are We to conceive of Gods will?*

Deut.29.29.

Answ. Thus; Gods will in it selfe is onely one simple and undivided, as God himselfe his: but unto us it is diversly propounded; and so it may bee distinguished into his hidden and secret will, or his will signified and revealed.

Quest. *What is Gods hidden and secret will?*

Prov.27.1. John.21.21.22 Acts.1.6 7. Psal 36.6. Rom.11.33. Job.1.21.

Answ. The will of God, which either in respect of the time is not yet manifested by the events which afterwards come to passe, or which in respect of our understanding we are not able to conceive the incomprehensible depth of, in some particular events, either good or evill.

Quest. *What is Gods signified and revealed will?*

Answ. The will of God, which is made knowne to us either in his written Word, or by some event; for the will of God is signified and revealed to us, not only in the Scripture, but also by particular events, either good or evill. Hence *Iob* sayd, the Lord had taken away his oxen, and Camels,

Camells, because it was manifested to him by the event, that God willed the taking of them away.

Quest. *What then are we to understand by the will of God in this Petition,* Thy will be done, &c.

Answ. The whole will of God revealed, whether it bee by his written Word, or by some event; and in part, Gods secret will, touching some particular things which in time may come to passe. Mat. 7. 21. Mark. 3. 35. Act. 21. 11. 26

Quest. *What is meant by doing Gods will?*

Answ. It having relation to men (as here it hath) implied in those words (*in Earth*) it signifies both a yeelding of obedience to God in all things that he in his written Word requires to be done of us, and by us, and also a submitting of our selves unto him willingly, in all things he layes on us to be suffered of us, and by us; resolving before such things be laid on us, to suffer them patiently when they come, whatsoever they shall bee: and when they are on us, quieting our selves, and resting contented in the good will and pleasure of God therein revealed. Deut. 6. 1. 2. 3. Psal. 143. 10. 1 Pet. 4. 2. 1 Sam. 2. 18. 2 Sam. 15. 26. Mat. 26. 42. Job. 1. 21.

Qu. *what are we to understand by these words in this Petition, in* Earth, *or on* Earth?

An. The word (*Earth*) in this Petition is put by a *Metonymia* of the subject: for man living in the world, or dwelling on the face of the Earth: let men on Earth do the will of God, as Christ said: *Iohn.* 17,4. *I have glorified thee on Earth.*

Quest. *What are we to understand by the word* (Heaven) *in this Petition?*

Answ. The word *Heaven* in this Petition, is likewise put by a *Metonymia* of the subject, for the blessed Angels and soules of the Saints departed, and now glorified in *Heaven,* And so wee pray: *Let men on Earth do the will of God, as the blessed Angels and soules of the Saints departed, and now glorified, do it in heaven.* Psal. 103. 20.

Quest. *Can wee that live on the Earth, do the will of God as the blessed Angels and Saints do it in* Heaven?

Answ. In the measure and degree of obedience we cannot, but in the likenesse and similitude, we may and ought to do

doe the will of Gods as the blessed Angels and Saints do it in Heaven: for the word (*as*) being a note of comparison in this petition, it imports a likenesse and resemblance, and not an equalitie or like quantitie of degree; so that here we pray to performe obedience, not equall in measure and degree to the obedience of the Angels and Saints in Heaven, wee yet living in the Earth or on the Earth, though wee must endeavour after it: but such obedience as is is like to theirs, and that wee may bee like to them in the manner of our obedience.

Q. *Wherein stands the likenesse of our obedience to Gods will, to the obedience of the blessed Angels and Saints departed?*

Answ. In three things especially.

Quest. *What is the first of those?*

Answ. This; in willingnesse: wee are to doe the will of God willingly and without constraint, for so the Angels and Saints do it in Heaven. Hence the Angels are said to come and stand before God, ready to doe his will. *Iob.*1.6. And hence they are said to have wings. *Isa.*6.2.

Quest. *What is the second thing, wherein stands the likenesse of our obedience to the will of God, to the obedience of the blessed Angels and Saints departed?*

Psal.103.20. Mat.18.10. Psal.119.60.

Answ. This; in readinesse: wee are to do the will of God readily and speedily, for so the Angels and Saints departed do it in Heaven.

Quest. *What is the third thing, wherein stands the likenesse of our obedience to the will of God, to the obedience of the blessed Angels and Saints departed?*

Psal.119.6. Luk.1.6. 2 King.23.25. Psal.119.112.

Answ. This; in faithfullnesse, wee are to do the will of God faithfully in all the parts of it, not by halfes or peecemeale; doing some things and leaving others undone: and sincerely, and without hypocrisie, and constantly: for so do the blessed Angels wherein soever God imployeth them, and the Lord sending them to execute some judgement, they never give over till the Lord say it is sufficient, stay thine hand: as 2 *Sam.*24.16.

Quest. *What is then the summe of this petition.* Thy will be done in Earth, as it is in Heaven?

Answ.

Answ. This; that whatsoever God revealeth to us in his written Word, which he would have us to do, may be obeyed: and whatsoever also God makes known to us by the event, which he would have us to suffer, may be willingly submitted unto with a resolution before such things do come, to suffer them patiently when they come, whatsoever they shall bee; and when they are come, to beare them with quietnesse and contentednesse in the good will and pleasure of God therein revealed: and that the will of God may bee thus obeyed and suffered, both of us and of other men, living in this world, even as willingly, as readily, and as faithfully (namely) in all the parts of it: and sincerely, and constantly, as the will of God is obeyed by the blessed Angels, and by the soules of the Saints departed, and now glorified in Heaven. Psal. 119. 101, 128. Coloss. 1. 9, 10, 11. Coloss. 4. 12.

Now before wee come to speak of the things prayed for in this petition, for the better clearing of it, some questions or objections are further to bee propounded and answered: as first it may bee said.

Gods will must needs be done, for God is omnipotent and doth whatsoever he will, neither can any creature or power withstand his will, *Isai.* 40. 18. and so confessed by *Iehosaphat*, 2 *Chron.* 20. what need we then pray, that Gods will may be done. 1. *Objection.*

Quest. *How is this to be answered?*

Answ. Thus; Gods secret will, the will of his good pleasure cannot bee withstood, but must needs come to passe: but his will revealed in his Word, may bee and many times is resisted and withstood: *Matth.* 23. 37. *Acts* 7. 54. every sinne is a breach of the law of God, and so a resisting of his will.

It will be said again?

Gods will, howsoever propounded (namely) his will revealed in his Word, is a powerfull will and cannot bee frustrate: for if a thing being willed by God howsoever, should not come to passe and bee effected, it were either because God willed amisse, or wanted power to worke 2. *Objection.*

that

that hee willed; either of which were blasphemie once to think: therefore it seemes needlesse to pray that Gods will may be done.

Quest. *How is this to be answered?*

Answ. Thus; Gods will revealed in his Word, commanding duties to be done, hath divers ends: it serves, either for obedience, or for triall, or for conviction: and so though it be a powerfull will, and have effect in all men; yet not in every man the same effect, nor attaines the same end in all men: in some by Gods grace it worketh obedience, in some it worketh only triall of some inward grace, and in some it worketh only conviction: and so it is never frustrate, but attaines one of these ends in every man, *Gen.* 22.2. God bid *Abraham* kill his sonne *Isaac*; it was not Gods will and purpose that *Abraham* should obey that commandement simply, and slay his Sonne, as the event declared; but his will was by that commandement, to make triall of *Abrahams* affection and true feare of God, *vers.* 1. and *vers.* 12. compared together: and so *Exod.* 5. God bid *Pharaoh* let his people goe: now that commandement, was not a commandement of obedience in Gods secret purpose, but only a commandement of conviction, to convince *Pharaoh* of rebellion and hardnesse of heart.

3. *Objection.* Gods will revealed in his Word, attaining one of these ends; either obedience, triall, or conviction, in every man.

Quest. *What need we pray that it may be done?*

Answ. As God hath determined the end, so also the meanes to come to it; we must therefore use prayer as a speciall meanes for attaining grace, that wee may obey the will of God revealed in his Word: for so wee are to take Gods will made known to us in his Word, commanding duties as a will to be obeyed, leaving Gods secret purpose of triall or conviction to himself; and so pray that the will of God may be powerfull in us, as it is propounded to us, (namely) as a will requiring obedience in all his children.

Heb. 13. 21.

4. *Objection.* If God sometimes in his will revealed in his Word, command that which in his secret purpose, hee hath determined

shall

ſhall never come to paſſe, as in that Commandement given to *Abraham* of ſacraficing his Sonne *Iſaac*, *Gen.* 22.2. Then Gods will revealed is ſometimes contrary to the will of his good pleaſure.

Queſt. *How is this to be anſwered?*

Anſw. Thus; when God in his will revealed requires obedience, which in his ſecret will he intends not in ſome men, but only their triall or conviction: that Commandement is not contrary to his ſecret purpoſe, but rather a fit meanes of accompliſhing of his purpoſe in thoſe men, as in the example propounded: God in his ſecret counſell decreed to make triall of *Abraham*, whether he would for his ſake, offer his Son *Iſaac* in ſacrifice or no, and to that end he gave him that commandement, (*offer thy Sonne for a burnt offering*) not as a Commandement of abſolute obedience, but of triall: and ſo was that Commandement a fit meanes of accompliſhment of Gods ſecret purpoſe: and therefore though it ſeem contrary to Gods ſecret will, yet it is not, if wee conſider the ſcope and end of it, that being in Gods ſecret purpoſe, only the triall of *Abraham*.

Queſt. *Gods Will being manifeſted by particular events, good or evill, how is God free from willing, and from being the authour of evill?* 28

Anſw. Evill is two fold, evill of puniſhment, or evill of ſinne: the firſt of theſe God willeth, and is the authour of, for puniſhment being a worke of Iuſtice againſt ſinne is good, and therefore willed and wrought by God. Touching the ſecond ſort of evill, evill of ſinne; ſome ſay that God only barely permitteth, and ſuffereth it to be done, and no further; as the Schoolemen ſay: *Deus reſpectu reatûs culpæ, non habet actum poſitivum, ſed tantum negativum, non vult impedire.* Which is true, but not the whole truth. Iſai. 45.7. Amos 3.6.

Queſt. *How may that appear?*

Anſw. Thus; if God permit ſin, he doth it either willingly or againſt his will: if willingly, then it is not by bare permiſſion, but by a powerfull working permiſſion. if againſt his will, then is he not omnipotent, to let and hinder that thing he willeth not, and that is blaſphemy to think.

Queſt,

Queſt. *How then are we to conceive of Gods willing of the evill of ſinne?*

Anſ. Concerning that, we are to learne two diſtinctions.

Queſt. *What is the firſt of thoſe?*

Anſw. This; there be two things in ſinne, the ſubject or mattter of ſin, which is either a motion, a quality, or an action: or the forme of ſinne, that which maketh the motion, qualitie or action, to be a ſinne, and that is tranſgreſſion of the law of God properly called by ſome, deformitie of the motion, quality or action.

Queſt. *What is the ſecond diſtinction we are to learne?*

Anſw. This; there is difference between ſinne it ſelfe, ſimply conſidered in it ſelf and by it ſelf, and the event of ſin, or the coming to paſſe of ſinne, for ſinne it ſelf is evill, but the coming to paſſe of ſinne is good, in reſpect of the end to which it is by God diſpoſed (namely) his glory in the manifeſtation of his Iuſtice and Mercy.

Queſt. *Theſe two diſtinctions learned, how then are we to conceive of Gods willing of the evill of ſinne?*

Anſw. Thus; God willeth the motion, quality or action,
Act.17.28. which is the ſubject or matter of ſinne, for he is the firſt mover or efficient in every motion and action, as it is a motion or action: but he willeth not the deformitie, pravitie or evilneſſe of the motion or action. For example, in the act of Theft and taking away of another mans goods, the action of moving the body, of ſtirring the ſeverall joynts, and reaching out of the hand, whereby the goods are taken hold of, are willed and wrought by God.

But the applying of thoſe actions to this end, that our Neighbour may thereby be deprived of his goods, and we by them inriched: this is the deformitie of thoſe actions, and not willed nor effected by God.

Again, God willeth not ſin ſimply conſidered in it ſelf as it is ſin, and againſt his Commandement, but only willeth the event, or coming to paſſe of ſinne.

Queſt. *How doth God will the event, or coming to paſſe of ſinne?*

Anſw. Thus; not by effecting it, but by withholding his grace

grace from his creatures, and not hindering it when he might, if hee would, and ſo only by conſequence God willeth the event of ſinne, he not hindering it, hee willingly permits it to be done for a good end, (namely) the glory of his name in the execution of his Iuſtice, or the manifeſtation of his mercie. God often puniſheth one ſinne with another, now all ſinne is evill if we reſpect it ſelfe, but as it is a puniſhment of ſome former evill, in that reſpect it is not evill, but juſt and a good thing, and ſo the event or comming of it to paſſe is willed by God. Thus we are to underſtand that God willed the hardening of *Pharaohs* heart, *Exodus* 9.12. the deceiving of *Ahab* with a Lie, *Chron.* 18.22. And thus hee willeth the deluſion of ſuch as are deceived by the deceivable working of *Antichriſt*, the *Pope* of *Rome* and his Emiſſaries, the ſhaveling Locuſts, *Ieſuites* and Prieſts. 2 Theſſ 2.11.

29

Queſt. *What are the things we pray for in this Petition*, Thy will be done in Earth, as it is in Heaven?

Anſw. Either things generall, or things more ſpeciall.

Q. *What are the generall things we pray for in this Petition?*

Anſw. To things eſpecially.

Queſt. *What is the firſt of thoſe?*

Anſw. This; deniall of our ſelves and of our own wills; that God would make us renounce our own wills. which are naturally in bondage to Satan, and are averſe and contrary to all ſpirituall goodneſſe, and of themſelves are prone to will, and doe actually will nothing but that which is evill, and againſt Gods holy will, and would make our wills pliable to his holy will, and able to will and wiſh that which his holy will alloweth. Luk. 9.23. Gen. 6.5. Gen 8.21

Our wills are naturally averſe and contrary to all ſpirituall good, and of themſelves prone to will, and doe actually will nothing but that which is evill, but being renewed by grace, and in the ſtate of grace. *Objection.*

Queſt. *Have they not then power in them to will that which is truly and ſpiritually good?*

A. Of themſelves, & by themſelves our wils have no ſuch power though they be renewed & in the ſtate of grace, they are

then

1 Cor. 15.10. 2 Cor. 3.5. 1 Cor. 13.9. then able not of themselves, or by themselves, but only by grace, freely to will spirituall good, and to will evill, and that only in part, not perfectly in the time of this life.

Quest. *What is the second generall thing we pray for, in this petition?*

Answ. This; that the rule of our lives may bee Gods revealed will, his will revealed in his Word: that we may make not Gods secret and hidden will, but the revealed will of God, his will made known in his Word, which is the law or only rule of things to be done, the rule of our lives, and of all our thoughts, words and actions. Deut. 29.29. Psal. 119.1 5. Coloss. 3.16. *Coloss.* 3.16. Let the word of Christ d well in you plenteously in all wisedome, so as wee rightly understand it, and rightly applie it to our particular actions and occasions.

Objection. 1 *John.* 2.27. Gods elect true beleevers are taught all things of the spirit of God; and therefore it seemes we may depend on the teaching of the spirit, and on revelations from Heaven, and not on Gods will revealed in his Word, nor make that the rule of our lives.

Quest. *How is this to be answered?*

Answ Thus; First, the meanning of Saint *John* is, that Gods elect and true beleevers, having received the Spirit. they are inwardly taught of the spirit, and have their minds inlightened, and their judgements cleared, and need not that any man should teach them to discerne the truth taught, from errour and deceite, as appeares *vers* 26.

Againe, Secondly, the Word of God and the spirit, ever goeth together, the Spirit shineth in the Word and the word is powerfull by the Spirit, and we must be taught of God; but it must be by his Word, the Lord puts them together. *Isa.* 59.21. And the Apostle calls his preaching, the ministration of the Spirit. 2 *Cor.* 3.8.

Quest. *What are the more speciall things we pray for in this petition*: Thy will be done, &c.

Answ. Either such things as concerne obedience to Gods will, commanding duties to bee done, or such as concerne submission to his will in things to bee suffered of us, or by us.

Quest.

Queſt. *What are the things wee pray for in this petition, that concerne obedience to Gods Will, commanding duties to bee done?*

Anſw. Three things eſpecially.

Queſt. *What is the firſt of theſe?*

Anſw. Knowledge of Gods will revealed in his Word, commanding good duties, that we may come to the knowledge of Gods will made knowne to us in his Word, touching the good duties he requires of us; either as we are Chriſtians in our particular places and callings, ſtates and conditions of life: for how ſhould we do the will of God, unleſſe we know it: as how can a Servant do things pleaſing to his Maſter, when hee knowes not what his Maſter would have him to do. *Iſa.* 8.19.20. the Lord ſends them to the Law and to the Teſtimonie, if they ſpeake not according to this Word; it is becauſe there is no light in them.

Queſt. *How may we come to the knowledge of Gods will revealed in his Word commanding good duties?*

A. By uſing the meanes that ſerve to that purpoſe, diligently, and carefully: as by hearing and reading the Word, by meditating in it, and by conferring on it, and by ſeeking to God in Prayer, for the right underſtanding and knowledge of it. Deut. 4.1. Pſal. 1.2. Pſal. 119.97. Pſal. 2.1. to 6. Pſal. 119.18. 33.34.

Queſt. *How much knowledge of Gods will revealed in his Word commanding good duties muſt we come to, that we may obey that Will of God?*

Anſw. So much knowledge as may direct us in the doing well, and may guid us in every good action: we muſt diſtinctly know the will of God made knowne in his Word ſo far as it may direct us in every good action; for every good action, yea every good motion of the mind, will and affections, muſt be guided by the rule of goodneſſe, the word of God, and that rule muſt be diſtinctly knowne of us, or elſe it cannot bee a rule to us. *Mat.* 22.29. *Yee erre* (ſaith our Saviour Chriſt) *not knowing the Scriptures*; not only in judgement but in practiſe. Pro. 4 5.7. Pro. 19.2. Mat. 22.29.

Qu. *What is the ſecond ſpeciall thing we pray for in this petition, that concernes obedience to God will, commanding duties to be done?*

Pſal.119.3.36. Tit.3.8. 1 Pet.1.14,15. Pet.1.5.

Anſw. Stength of grace, care and endeavour to do the will of God revealed in his Word, both in our generall and particular callings: and that as the will of God ought to bee obeyed: for it is but hypocriſie to uſe this Petition, *Thy will be done in Earth, as it is in Heaven*, and yet never care nor endeavour to obey the will of God: and therefore if we uſe this petition aright, we deſire that the will of God may be done.

Queſt. *How is the will of God revealed in his Word, obeyed as the will of God ought to be obeyed?*

1 Tim.1.5. Mat.6.1.2,5. Luk.18.11.12.

Anſw. Thus; when the obedience that is yeilded to it, comes from a ſanctified ſoule, and is performed in love to God, and in conſcience towards God, becauſe God commands it; and with a deſire to pleaſe him, and with a due reſpect to his glory.

1. *Objection.*

God doth approve good duties done, though it be by unbelievers; as the obedience of Children to their Parents, though thoſe children be unbelievers, yet their obedience is pleaſing to God, *Coloſ.* 3.20. therefore it ſeems not needfull that obedience to Gods will revealed in his Word, ſhould alwaies come from a ſanctified ſoule, that it may bee ſuch as it ought to be.

Queſt, *How is this to be anſwered?*

Rom.8.8.

Anſw. Thus; good duties done by unbeleevers, are approved of God, are they are conſidered in the abſtract in themſelves, and by themſelves; for ſo they are things commanded of God, and ſimply good in themſelves but in *concreto*, in the concrete, as they come from unbeleevers and are their perſonall actions: they are not approved of God.

2. *Objection.*

God doth ſometimes reward the good actions of unbeleevers, and therefore it ſeemes they are pleaſing to God.

Queſt. *How is this to be anſwered?*

Anſw. Thus; God doth ſometimes give outward bleſſings even to the civell obedience and outward good carriage of hypocrites and unbeleevers; not becauſe it pleaſeth him as it is their perſonall obedience, but only of his meere rich goodneſſe, and abundant mercie. 2 *King.*10.30. Becauſe *Iehu* diligently executed the Lords will in deſtroying the houſe of *Ahab*, the Lord promiſed him that his ſonnes ſhould ſit upon

on the Throne of *Israel*, to the fourth generation: yet was he but a carnall man, *verse* 31.

Queſt. *What is the third ſpeciall thing that wee pray for in this Petition*, Thy will be done, &c. *that concernes obedience to Gods will comanding duties to be done?* 31

Anſw. Perſeverance and continuance in obeying Gods will revealed in his Word, both in our generall and particular callings, and in every ſtate and condition of life: that God would make us able to continue conſtant in our obedience to his will made known to us in his Word, without fainting or falling back; and that we may ſet before us the beſt examples for our imitation, and may ayme at perfection. Galat. 6. 9. 55. Philip. 3. 13. 14 2 Theſſ. 2. 17. 2 Theſ. 3. 13. Apoc. 2. 10. Mat. 5. 48. 1 Cor. 11. 1. Epheſ. 5. 1.

Objection. Gods Children cannot faint nor fall back from their obedience to Gods will; they are kept by grace from falling away from God, and from goodneſſe. Therefore it ſeemes needleſſe for them to pray for perſeverance and continuance in their obedience.

Queſt. *How is this to be anſwered?*

Anſw. Thus; ſpirituall fainting is twofold, either a fainting and falling backe altogether, and a falling cleane away from an holy courſe: and this cannot befall Gods Children, *Ier.* 32. 40. Or, a fainting in part (that is) a ſlacking, and remiting ſomething of an holy courſe: and this may and doth befall Gods Children: *Revel.* 2. 4. and therefore they have need to pray for perſeverance and continuance in their obedience.

Objection. Perfection of obedience in degree, cannot be attained in this life: therefore it ſeemes a vaine thing to aime at it.

Queſt *How is this to be anſwered?*

Anſw. Thus; though wee cannot attain to perfection of obedience in degree in this life: yet it is our duty to ſtrive towards it, as thoſe that are willing to obey God, and to doe his will to the uttermoſt of their power; and in time we ſhall come to it if we faint not: *Gala.* 6. 9. Once man could obey Gods will perfectly, and he ſhall againe obey it perfectly in Heaven: and therefore it is not a vaine thing to ayme at it.

Qu. *What are the ſpeciall things we pray for in this petition?*

that concerne ſubmiſſion to Gods will, in things to be ſuffered of us, or by us?

Anſw. Two things eſpecially.

Queſt. *What is the firſt of thoſe?*

Anſw. This; ſtrength to beare afflictions, as they ought to be borne before we be in a affliction: that we may be provided aforehand of ſtrength to beare afflictions, and may have it ready to uſe, and to put in practice when time ſhall ſerve, *Luke* 21.19. It muſt be ours not by uſurpation, or by lawfull uſe and occupation, as a thing borrowed for the preſent, but by juſt title and right of poſſeſſion.

Coloſſ. 1.11. Epheſ. 6.15. Heb. 10.36.

Queſt. *What is the ſecond thing we pray for in this petition, that concernes ſubmiſſion to Gods will, in things to be ſuffered of us, or by us?*

Anſw. This; ſtrength and patience in the time of affliction and triall, that God would give us in all evills, trialls and afflictions we endure, though they bee great and continued long on us, to make his will our will, and to beare them patiently and joyfully; and under them to bleſſe the name of the Lord as *Iob* did, *Iob.* 1.21.

Rom. 5.5. 2 Cor. 6.4. Coloſſ. 1.11. Jam. 1.2. Revel. 13.10.

Now to the matter of Depracation, things to bee prayed againſt in this Petition.

32 Queſt. *What are the things we pray againſt in this petition,* Thy will be done in Earth, as it is in Heaven?

Anſw. Either ſuch things as are contrary to obedience to Gods will, commanding duties to be done, or ſuch things as are contrary to the ſubmiſſion to Gods will, in things to bee ſuffered of us, or by us.

Queſt. *What are the things we pray againſt in this petition, that are contrary obedience to Gods Will, commanding duties to be done?*

Anſw. Either ſuch things as do utterly and wholly, and ever reſiſt and withſtand obedience to Gods will, commanding duties to be done. Or ſuch things as are impediments or hinderances to that obedience that ought to bee yeilded to Gods will commanding duties to be done.

Qu. *What are thoſe things that do utterly and wholly and ever reſiſt and withſtand obedience to Gods Will, commanding duties*

duties to be done, that we pray against in this Petition?

Answ. They are these; Satan, sinne as it is sinne, whether it bee originall or actuall: and that corruption that is in the World through Lust, through inbred evill concupiscence, that is in our nature called flesh, or the Old man: wee pray against the will and power of Satan, and the power of sinne, and the corruptions which are utterly and wholly, and ever contrary to all spirituall goodnesse, *Rom.* 8. 7. it is (ἐχθρὰ εἰς Θεόν) enmitie against God, it is not subject to the Law of God, neither indeed can be. Zach. 3. 1. 1 Joh. 3. 4. 2 Pet. 1. 4. Rom. 8. 7.

Quest. *What are the things that are impediments and hinderances to that obedience that ought to be yeilded to Gods will commanding duties to be done, that wee pray against in this Petition?*

Answ. Either things inward, or things outward.

Quest. *What are the inward things that are impediments and hinderances to that obedience that ought to be yeilded to Gods will, commanding duties to be done, that we pray against in this Petition?*

Answ. Three things especially.

Quest. *What is the first of those?*

Ans. This; Ignorance of Gods will revealed in his word, teaching the good duties that God requires of us in our generall or particular callings, states and conditions of life, especially wilfull and affected ignorance, when the meanes of knowledge are vouchsafed to us. Hosea 4. 6. Ephes. 4. 18. Heb. 5. 12. 1 Tim. 1. 13.

Quest. *What is the second inward thing that is an impediment and hinderance to that obedience that ought to be yeilded to Gods will, commanding duties to be done, that we pray against in this Petition?*

Answ. This; a setled purpose and full resolution to continue in sinne, and an hardening of the heart against all good instruction, counsell, admonition, threatning, or any other meanes that either are, or can be used to the contrary, to drawe to repentance. Deut. 10. 16. Psal. 95. 8. Prov. 23. 35. Isai. 56. 12. Jere. 44. 16, 17. Rom. 2. 4, 5. 2 Tim. 3. 13.

Qu. *What is the third inward thing that is an impediment & hinderance to that obedience that ought to be yeilded to Gods will, commanding duties to be done, that wee pray against in this Petition?*

Isai.29.13. Isai.48.1. Jere.5.2. Mat.15.7,8. 2 Tim.3.5.

Answ. Hypocrisie: a false, hollow and deceitfull heart, when men purpose to live in sinne, and yet outwardly for by respect, make shew of godlinesse and honestie.

33

Quest. *What are the outward things that are impediments and hinderances to that obedience that ought to be yeilded to Gods Will, commanding duties to be be done, that wee pray against in this Petition?*

Answ. Five things especially.

Quest. *What is the first of those?*

Answ. This; irreligion or prophanesse, when men regard not Gods Word, nor his worship; but live as if there were no God nor Devill, Heaven or Hell, nor conscience to be made of any thing: examples we have of the like, 2 *Chro.* 33.10. 2 *Chron* 36.16.

Quest. *What is the second outward thing that is an impediment and hinderance to that obedience that ought to be yeilded to Gods will, commanding duties to be done, that we pray against in this Petition?*

Deut.9.24. Deut.31.27. 1 Sam.15.23. Act.7.51.

Answ. Wilfull and open rebellion against Gods will revealed in his word, when men openly and peremptorily resist Gods will made known to them out of his word, and evidently and directly urged on their consciences, and wittingly and willingly do the cleane contrary to it.

Quest. *What is the third outward thing that is an impediment and hinderance to that obedience that ought to be yeilded to Gods Will commanding duties to be done, that we pray against in this Petition?*

Mat.6.24. Mat.13.22. Rom.12.2. 1 Tim.6.9,10. 2 Tim.4.10.

A. This; worldlinesse, when men or women give themselves wholly to seek the things of this world, the profits, commodities, honours and preferments of it, and by hot and earnest pursuite do seek after earthly things, though it be by good and lawfull meanes: much more by unlawfull meanes, as usury, extortion, and such like. That greedy hunting after them will make men settle on their dregs, and will make them looke for no other happinesse but in those things.

Quest, *What is the fourth outward thing that is an impediment and hinderance to that obedience, that ought to be yeilded to Gods will, commanding duties to be done, that we pray against in this Petition?*

Answ.

Answ. This; backwardneſſe and wearineſſe in well doing, manifeſted by word or deede, or by any geſture, as tuſhing, puffing, and ſuch like. Malac. 1.13. Galat. 6.9. 2 Theſſ. 3.13.

Queſt. *What is the fift outward thing that is an impediment or hinderance to that obedience that ought to be yeelded to Gods will, commanding duties to be done, that wee pray againſt in this Petition?*

Answ. Inconſtancie in doing good duties, when men or women are no ſooner in a good dutie, but they are preſently out of it againe; and out of the lightneſſe and vanitie of their minds, on everie trifling occaſion are ſoone and ſuddenly carried away from doing of a good duty. *Hoſea* 6,4. *Iohn.* 5. 35. They which cryed *Hoſanna* to Chriſt, *Mar.* 11.9. ſhortly after, cried crucifie him, crucifie him. *Mark.* 15.13,14.

Queſt *What are the things we pray againſt in this petition, that are contrary to ſubmiſſion to Gods will, in things to be ſuffered of us, or by us?* 34

A. Either things inward in the heart, or outward things.

Queſt. *What are the things inward in the heart, that are contrary to ſubmiſſion to Gods will, in things to be ſuffered of us, or by us, that we pray againſt in this petition?*

Answ. Motions and ſtirrings that ariſe in the heart, againſt the worke of Gods providence, in the time of any preſſure, croſſe, affliction or triall; as when men or women are grieved, diſcontented, and diſpleaſed in their minds for the worke of God on them or towards them, in laying his hand on them, and afflicting them in any kinde whatſoever, and doe inwardly fret and repine againſt that hand, and worke of God. Heſt 3.5.6. 1 King. 21.4. Pſal. 43.5. Jonah 4.8.9. Luk. 15.29.

Queſt. *What are the outward things that are contrary to ſubmiſſion to Gods will in things to be ſuffered of us, or by us, that we pray againſt in this petition?*

Answ. Such things as in the time of affliction or triall, are expreſſed either by word or deede.

Queſt. *What are the things that in time of affliction or triall, that are expreſſed by word or deed, that we pray againſt in this Petition?*

Answ. Two things especially,

Quest. *What is the first of those?*

Answ This; a complaning against Gods providence, touching present hard condition, that men or women hold themselves in, in comparison of others: as when men or women complaine that they are not as others bee, in health, in strength, at libertie, or the like; or they have not that plenty of wealth that others have; they see others lustie and strong, and in health, or rich, and themselves are weake feeble, and sicke, or poore; and they breake out into a complaint and say, why am not I as others are, or God might have made me as they are.

Gen. 30. 1. Eccles. 7. 12. Jud. ep. v. 16.

Quest. *What is the second thing, in the time of affliction or triall, that is expressed by word, that we pray against in this Petition?*

Answ. This; a murmuring and breaking out into bitter tearmes against God; when men or women being under the hand of God in any affliction or triall, doe foolishly charge God, that he deales hardly and cruelly with them.

Gen. 4. 13. Exod. 16. 23. & 7. compared together. Numb. 21. 5, Deut. 1. 27. Job. 1. 22. 1 Cor. 10. 10. Jud. ep. v. 16. 1 Sam 28. 7. 1 Sam. 31. 4. 2 Sam. 17. 23. Act. 16. 27.

Q. *What are the things that in time of affliction or triall that are expressed by deed, that we pray against in this Petition?*

Answ. They are these: any impatient gesture or behaviour, or seeking of ease or deliverance by unlawfull meanes: as when men or women being under the hand of God, in any affliction or triall; do shew forth any impatient behaviour, or do seeke to ease or to deliver themselves by any meanes unlawfull, as by seeking to Witches.

Now to the Petitions that concerne our selves, which are also three. First in generall, this question may be made.

35

Quest. *What doth this order of petition, in that we are first to use petitions that concerne God simply and meerly, and then such as concerne our selves, teach us?*

Answ. Thus much: that we are then allowed, and not till then, to seeke good things for our selves; when we have first minded and sought those things that concerne Gods glorie, in the advancement of his Kingdome, and in the doing of his

his will; becauſe unto godlineſſe only belongs the promiſes of this life, and of the life to come, 1 *Tim*, 4.8.

Queſt. *How are the three Petitions that concerne our ſelves, diſtinguiſhed?*

Anſw. Thus; the firſt concernes outward and temporall good things of this preſent life; and the two other concerne ſpirituall good things appertaining to an heavenly life.

Queſt. *VVhy is that Petition that concernes temporall good things, which are leſſe worth, ſet before thoſe that concerne ſpirituall good things, which are better worth, and more to bee eſteemed and deſired?*

Anſw. For two reaſons eſpecially.

Queſt. *What is the firſt of thoſe?*

Anſw. This, becauſe though they be not the chiefeſt good things, yet they are as helpes to enable us to ſpirituall duties, and they are meanes to make us walke on more comfortably in an holy courſe of life. Gen. 28.20.21. Pſa. 30.8.9.

Queſt. *What is the ſecond reaſon why the Petition that concernes temporall good things, which are leſſe worth, is ſet before thoſe that concerne ſpirituall good things, which are better worth, and more to bee eſteemed and deſired?*

Anſw. This; becauſe they are as ſteps whereby our weake faith may better aſcend to lay hold on ſpirituall good things, and may be alſo more confirmed touching ſpirituall good things: for we are weake in faith, and ſometimes men truſt in God for the pardon of their ſinnes, and yet diſtruſt God for the proviſion of their bodies; and by the exerciſe of our faith, in depending on God for leſſer matters, as our daily bread, we may come more firmely to reſt on him for the pardon of our ſinnes, and other ſpirituall good things, *Mat.* 10.9, to 32. Chriſt ſending forth his Diſciples to preach, ſpeaks not a word to ſtrengthen them in the aſſurance of the pardon of their ſinnes; but he doth many wayes encourage them againſt perſecution, and want of outward good things, implying their infirmitie therein. Numb. 11.21. 22,23.

Now to the firſt of thoſe three Petitions that concerne our ſelves in particular. *Give us this day our daily Bread*, *Math.* 6.11.

Queſt.

Q3. *What are the generall things contained in this petition,* Give us this day our daily bread?

Answ. They are these.

First, the thing we desire and pray for, namely, *Bread.*

Secondly, the circumstances thereto appertaining.

As first the manner, how wee would have the bread which we aske; that is by free gift, *Give.* Secondly, the persons for whom we aske it in the word *Us.* Thirdly, the time for how long we desire it, *This day.* Fourthly, the proprietie, whose bread wee crave, (namely) *Ours.* And fiftly, the quantitie and qualitie of the bread we aske, in the word, *Daily. Give us this day our daily bread.*

36

Now to the meaning of the words of this Petition.

Quest. *What are Wee to understand by the word* (Bread) *in this Petition?*

Answ. Both that which wee properly call Bread, which is made of the flower of graine, and is fit for mans bodily nourishment, and also all outward good things and meanes whatsoever, that serve for the sustentation, comfort and refreshing of the body, and are meete and needfull for the preservation of this present life, and outward good estate; and the blessing of God on those things and meanes, that they may effect that good for which we use them: as meate, drink, apparrell, physicke, sleep, house, harbour, fruitfull seasons, good Ayre, and the like,: and through the blessing of God, nourishment and strength by food, health by physicke, warmth by apparell, wealth by honest labour, and such like.

Gen.14.18. Gen.3,19. Gen.18.5. Exod.18.12. Pro.27.27. Pro.31.14. Levit 26.26. Deut.8.3. Mat.4 4. Jsai.3.1. Hag.1.6.

Quest. *Why doth Christ in this Petition name* (bread) *rather then any other particular outward good thing?*

Answ. Because, of those things that pertaine to our being, and continuance of our life, Bread is the chief and most needfull thing that; and we can better want flesh or fish, or any other thing that pertaines to the body and this present life, then Bread: it is hence compared to a staffe or stay, *Levit.26.26. Isai.3.1.*

Quest. *What are We to understand by these words* (give us) *in this Petition?*

Answ.

Answ. That God would of his meer free grace vouchsafe to us, and to all his children, outward good things meet and needfull for us: the least of which we are unable by any service or labour of ours to attain, and much lesse to merit and deserve at his hands, we being lesse then the least of his mercies and truth, as *Iacob* said, *Gen.* 22.10.

קטנתי מכל החסדים &c.

Quest. *What is meant by* (this day) *in this Petition?*

Answ. By the day, or for the the day, as *Luk.* 11. 3. τὸ καθ' ἡμέραν is meant the present day or present time, or present occasion of using Bread; That God would give us outward good things and meanes, meet and needfull for us: not for a Week, a Month, a Year, or such like; but for the present day or present time, or present occasion of using them: *Mat.* 6.34. No man is sure to live till to morrow, his soule may bee taken away this night, *Luk.* 12. 20.

Quest. *May we not desire that God would give us such outward good things and meanes, as may be meet and needfull for us for hereafter, and for the time to come?*

Answ. Simply and absolutely we may not; but we are to rest on the good providence of God, for such things to be given us, as he in his wisdome shall see fit and good for us; yet may we purpose, God continuing our health and strength, by our dilligent labours in our honest callings, and by prayer, and without distrustfull care, every day to seek those things at the hands of God, 1 *King.* 3 11. God was well pleased with it, that *Solomon* asked not riches though he had aboundance of riches: so *Prov.* 30.8. he asked not riches nor store for the time to come, but food convenient (that is) dayly bread, *Phil.* p.4.6. *Be nothing carefull*, (that is) with distrustfull and carking care.

If wee must aske of God outward good things meet and needfull for us onely for the present day or present time, or present occasion of using them, then it seemes to bee unlawfull to lay up money or money worth against old age, or the time of sickneſſe, or for posteritie.

Quest. *How is this to be answered?*

Answ. Laying up of money or money worth against old

old age, ſickneſſe, or for poſterity; that money or money worth being gotten by honeſt labour, or by ſome good and lawfull meanes; and the duties of equitie, love and mercy we owe to the Church, to the Common-wealth, or to the poor not neglected, is lawfull, and a dutie we are bound to, ſo as it be with prayer to God for a bleſſing on the ſame; and with a reſting on Gods providence every particular day, and not on thoſe things ſo provided and laid up.

Prov.6.6,8. Gen.41.47, 48,49. Joh.6.12,13. Act.11 26,30.

Objection.

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*Matth.*6.19. Chriſt forbids to lay up Treaſure on Earth; therefore it ſeemes unlawfull to lay up Money, or Money worth againſt old age, the time of ſickneſſe, or for poſterity.

Queſt. *How is this to be anſwered?*

Anſw. Thus; Chriſt there ſpeaks not ſimply, but comparatively; as if he had ſaid, lay not up worldly treaſures, chiefly, immoderately, and only ſo as yee neglect Heavenly Treaſure.

Queſt. *What are we to underſtand by this word* Our, *in this Petition?*

Prov.5.15. 2 Theſſ.3.12.

Anſw. Such bread, and ſuch outward good things, whereto we have true right and tittle, both before God, and alſo before men.

Queſt. *How have we true right and title to outward good things, before God?*

Mat.15.26. 1 Cor.3.22.23

Anſw. Thus; when we have a ſpirituall title to them, in and through Chriſt, wee being his members and believing in him; for our right in the creatures was loſt by *Adams* fall, and is now through Chriſt his redemption, reſtored againe to all that truly believe in him.

Queſt. *How have we true right and title to outward good things before men?*

Pſal.128.2. Hab.2.6.

Anſw. Thus; when we have a civill title to them, and by Gods providence have poſſeſſion of them by ſome honeſt meanes allowed of men, as by our honeſt labour and induſtry, or by inheritance, or by the gift of friends, or ſuch like, 2 *Theſ.* 3. 12. The Apoſtle willeth the Theſſalonians to eate their own bread, (τὸν ἑαυτὲν ἄρτον ἐσθίωσιν) that is, which they have earned with the labours of their hands.

Queſt.

Queſt. *What is meant by (daily) in this Petition?*

Anſ. The word (ἐπιούσιος (τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον *Panem noſtrum ſuperſubſtantialem da nobis hodie*) ſignifies bread put to our ſubſtance day by day, and the meaning is ſuch outward good things and meanes as ſerve to preſerve our being, life, and health from day to day, and ſuch a meaſure and proportion of thoſe things and meanes as is meet and convenient, and may beſt agree with our nature and charge, and our particular calling and condition of life: this was *Iacobs* prayer, *Gen.* 28.20. Prov.30.8. Eccleſ.5.11. Luk.12 5. 1 Tim.6.8.

Queſt. *What is then the ſumme of this petition,* Give us this day our daily bread?

Anſw. This; that God would of his meere free grace vouchſafe to us, and to all his children, both that which is properly called bread, and alſo all other outward good things and meanes that are meet and needfull for the ſuſtentation, comfort and refreſhing of the body, and preſervation of this preſent life, with his bleſſing on the ſame, and that for the preſent day, the preſent time, and preſent occaſion of uſing them, and whereto wee have true right and title, both before his holy Majeſtie, and alſo before men; and namely ſuch as ſerve to preſerve our being, life, and health from day to day, and ſuch a meaſure of them as is meet and convenient, and may beſt agree with our nature and charge, and particular calling and condition of life. This *Iob* calls appointed food, *Iob* 23. 12. *Prov* 30. 8. called Convenient food, *Iames* 2. 15. Daily food, *Verſe* 16. Things needfull for the Body.

Queſt. *What need rich men, perſons who have great abounddance of outward good things, whoſe barnes and ſtore houſes bee full, uſe this petition, and aske of God their dayly bread?* 38

A. Though men or women have plentie and great abundance of outward good things, yet the uſe, and comfort, and ſafetie of thoſe things cometh from the Lord, which except the Lord give, either they looſe their goods by ſome accident and caſualtie; or having them, have no power to uſe them, or uſing them, they find no good nor comfort in them, and by them; therefore they have need ſtill to uſe this Numb.11. 33. 2 King 7.19, 20. Job.20.22,23. Dan.5.4,5. Hag.1.6.

Petition,

Pettion, Give us this day our daily bread.

Objection. Some men or women have their wealth and outward good things by inheritance. *Prov.* 19. 14. They were borne to the things they poſſeſſe, they were given to them, or they bought them, or did obtaine them by hard labour and paines taking: therefore it ſeemes they have not thoſe good things given them of the meer free grace of God.

Queſt. *How is this to be anſwered?*

Anſw. Thus; though wealth and outward good things be received from Anceſtors, as from Fathers, Grandfathers, great Granfathers, or came by the gifts of friends, or bee gotten by purchaſe, or by hard labour, yet God is the firſt donour, and in all theſe things his free gift to bee accknowledged: for God gives power to Anceſtors, Fathers, Grandfathers, great Granfathers, to get and keep lands and goods, and a will to leave them from hand to hand to their poſteritie, or hee puts it into the hands and hearts of friends to beſtow them, or hee gives money or other things wherewith they are bought, or he gives wit and ſtrength to labour for them.

1 Chron. 29. 12, 14, 16. Hoſea 2 8, 9. 2 Cor. 9. 10. Deut. 8. 17, 18.

Now to the matter of Petition, things prayed for in this Petition, *Give us this day our daily Bread.*

Queſt. *What are the things we pray for in this Petition,* Give us this day our daily bread?

Anſw. Five things eſpecially.

Queſt. *What is the firſt of thoſe?*

Anſw. This; that God would vouchſafe to ſupply our wants, touching the outward good things of this life, ſerving either to ſatisfie our hunger, or quench our thirſt, or to preſerve us from the extremities of heate and cold, winde and weather, to reſtore our defects in Nature, vouchſafing things that are requiſite and neceſſary to that purpoſe.

Job. 36. 31. Pſal. 104. 28. Pſal. 145. 15.

Queſt *What are the things we crave at the hands of the Lord, that are requiſite and neceſſary for the ſupply of our wants concerning outward good things of this life?*

Anſw. Such things as are meanes ordinarily cauſing and pro-

pocuring the ſimply of our wants in that kind.

Queſt. *What are the things that are meanes ordinarily cauſing and procuring the ſimply of our wants, touching the outward good things of this life?*

Anſw. Either ſuch as be common ordinary meanes, and further off; or ſuch as be more ſpeciall and neerer ordinary meanes.

Queſt. *VVhat are the common meanes and further off, ordinarily cauſing and procuring the ſupply of our wants, touching the outward good things of this life, which wee pray for in this Petition?*

Anſw. Theſe; a right diſpoſition of the heavens and ſeaſonable weather, the former and the latter raine, froſt, ſnow, miſt, dewe, and whatſoever other creature God hath appointed for that purpoſe, fruitfulneſſe of the earth, increaſe of cattell, and the like.

Levit. 26. 19. Deut. 28. 23. Hoze. 2. 21. 22. Job. 38. 25. 26. &c. Pſal. 147. 8. Jerem. 5. 23. & 14. 22. Zach. 8. 12. Jam. 5. 7. Pſal. 144. 13. Iſai. 55. 10.

Queſt. *VVhat are the more ſpeciall and neerer meanes ordinarily cauſing and procuring the ſupply of our wants, touching the outward good things of this life, which wee pray for in this Petition?*

Anſw. Two eſpecially.

Queſt. *VVhat is the firſt of thoſe?*

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Anſw. This; wit and skill to order and dreſſe grounds, and cattell, and to make uſe of the good creatures of corne, wooll, flaxe, fruites, hearbes, and ſuch like, that God would give to men, and to us in particular, gifts and skill to that end, that wee may know how and when to plant, to ſet, to reape, and ſowe, and how to make the good creatures of God that we find in the world fit for food, clothing, Phyſick, and for other good uſes. *Adam* had perfect skill to dreſſe the ground, *Gen.* 2. 15.

Gen. 2. 15. Gen. 4. 3. Gen. 18. 6. 7. Gen 27. 14. Gen. 47. 36. Exod. 31. 34. 36. 2 Sam. 13. 8. 9. Pro. 31. 13. 19. Act. 18. 3.

Queſt. *VVhat is the ſecond more ſpeciall and neerer meanes ordinarily cauſing and procuring the ſupply of our wants, touching the outward good things of this life, which we pray for in this Petition?*

Anſw. This; ſtrength and willingneſſe to imploy that wit and skill which God hath given us, to make uſe of his good creatures, and that with diligent and painefulneſſe, that God

Gen. 3. 19. Pro 31. 13. to 27.

Act.20.24. Ephes.4.28. 2 Thess 3.10. 12. 2 Tim.2 6.

God would make men, and us in particular, able and willing to exercise that wit and skill wee have, in some honest and good employment, and that wee may not eate the bread of Idlenesse.

Quest *What is the second thing wee pray for in this Petition.* Give us this day our daily bread?

Psal.3.5. Psal.16.5. Psal.119.91. Coloss.1.17.

Answ This; that God would maintaine and preserve that wealth, and those outward good things we have and enjoy, and are cast on us by his good providence: for hee that giveth those things, is also the maintainer and preserver of them; and he must uphold our Lot, as well as deale us forth our portion. All things consist and are preserved in their essence and state, and sustayned in their substances, quantities, qualities, motions, and actions: and if hee withdraw his preserving power from them, they perish. and come to nothing.

Quest. *What are the things we crave at the hands of God in this petition, that serve to maintaine and to preserve that wealth, and those outward good things we have and enjoy, and are cast on us by the good providence of God?*

Answ. Two things especially.

Quest. *What is the first of those?*

Job.1.10. Psal.55.22. 1 Sal.127.1.2. Psal.91.10.

Answ. This; the immediate hand and providence of God, to watch over those things continually, that God would vouchsafe to watch over the outward good things we have and enjoy, and are cast on us by his good providence, and would keepe them safe under his own good hand and providence at all times.

Quest. *What is the second thing we crave at the hands of God in this Petition, that serves to maintaine and preserve that wealth, and those outward good things wee have and enjoy, and are cast on us by the good hand and providence of God?*

Answ. This; whatsoever is a meanes serving Gods providence, and which God useth ordinarily to that purpose, that God would vouchsafe to us the meanes that serve his providence, and that he useth ordinarily for the maintenance and preservation of that wealth. and those outward good things wee have and enjoy, and are cast on us by the good providence of God.

Quest,

Queſt. *What are the meanes that ſerve Gods providence, and that he uſeth ordinarily for the maintenance and preſervation of that wealth, and thoſe outward good things wee have and enjoy, and are caſt on us by the good hand and providence of God?*

Anſw. Either ſuch as are inviſible, and not ſeene by the eye of the body; or ſuch as are ſeene, and wee may take notice of.

Qu. *What are the meanes ſerving Gods providence, and that hee vſeth ordinarily for the maintenance and preſervation of that wealth, and thoſe outward good things We have and enjoy and are caſt on us by the good providence of God, that are inviſible and not ſeene with the eye of the Body, which wee pray for in this Petition?* 40

Anſw They are the good Angels of God: that God would vouchſafe by his good Angels to guard and keepe ſafe that wealth, and thoſe outward good things wee have and enjoy, and are caſt on us by his good providence.

2 King. 6.16. 17.
2 Chron. 32.7.
Pſal 34.7.
Pſal. 91.11.

Queſt. *What are the meanes ſerving Gods providence, and that hee uſeth ordinarily for the maintenance and preſervation of that Wealth, and thoſe outward good things we have and enjoy, and are caſt on us by the good providence of God, that are ſeene, and we may take notice of, which we pray for in this Petition?*

Anſw. Either publike meanes, or private meanes.

Queſt. *VVhat are the publike meanes ſerving the providence of God, and that hee uſeth ordinarily for the maintenance of that wealth, and thoſe outward good things Wee have and enjoy, and are caſt on us by the good hand and providence of God that are ſeene, and wee may take notice of, which wee pray for in this Petition?*

Anſw. Three eſpecially.

Queſt. *VVhat is the firſt of thoſe?*

Anſw. This; good Magiſtrates, ſuch as are wiſe and provident for the common good, that God would vouchſafe to give us ſuch Magiſtrates, as may both make wholeſome Lawes, and execute the ſame juſtly and truely as occaſion is offered, for the quiet and peaceable government of the common wealth, and may alſo by lawfull and juſt warre defend their ſubjects and countrey.

2 Chron. 19.5. 6.7.
1 Tim. 2.2.
Judg. 3.28.29, 30.
Judg. 4.14.
2 King. 18,7,8.

Qu. *What is the ſecond publike meanes ſerving Gods providence, and that he uſeth ordinarily for the maintaining and preſerving of that wealth, and thoſe outward good things wee have and enjoy, and are caſt on us by his good providence, that is ſeene and we may take notice of, which we pray for in this Petition?*

Anſw. This; valient, expert, and skilfull captaines and ſoulders, ſuch as have both ſtrength and skill to fight as they ought to do, for the defence of their countrey; That God would vouchſafe to give us ſuch captaines and ſuch ſouldiers, as being ſtrong and valorous, may be ready on a juſt and lawfull calling, to fight reſolutely and wiſely for the defence of our lives and liberties: ſuch a Captaine was *Cornelius*, *Act.* 10. 1, 2. and ſuch a ſouldier he had, *verſ.* 7.

2 Sam 23.8. to the end. Iſai 3.2.3.

Q. *What is the third publike meanes ſerving Gods providence, and that he uſeth ordinarily for the maintenance and preſervation of that wealth, and thoſe outward good things we have and enjoy, and are caſt on us by the good providence of God, that is ſeen and we may take notice of, which we pray for in this petition?*

Anſw. Learned and experienced Phyſicians, and ſuch as are carefull for the health of the body; and generally all ſuch skilfull Artificers as do labour about the things that are neceſſarie for the continuance of our outward good and welfare, both in the time of peace, and in the time of warre, that God would vouchſafe to us ſuch Phyſicians, and ſuch Artificers.

Jere. 8.22. Luk. 10.34. Coloſſ. 4.14. Gen 4.22 1 Sam. 13.19. Iſai. 3.3.

Q. *What are the meanes ſerving Gods providence, and that hee vſeth ordinarily for the maintenance and preſervation of that wealth, and thoſe outward good things wee have and enjoy, and are caſt on us by his good providence, that are ſeen and we may take notice of, which we pray for in this Petition?*

Anſw. Theſe; induſtrious, painfull, and faithfull ſervants, frugall children; walles, barres, doores; and other neceſſary fences: That God would vouchſafe us ſuch ſervants, ſuch children, and ſuch fences.

Gen. 31.26. to 31. Pro. 14.35. Pro. 17.2 1 Tim. 3.4 Tit. 1.6. 1 Sam. 15. 16. Jere. 15, 20. 2 King 6.32. Joh. 20.19. Nehem. 4.9. 17.18.

Queſt. *What is the third thing we pray for in this Petition,* Give us this day our daily bread?

A. This; that God would give us leave to uſe that wealth, and thoſe outward good things wee have and enjoy, and

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Elton on Colossians :376:377:

are cast on us by his good providence; for though God doe supply our wants touching outward good things, and doe maintaine and preserve those outward good things we have and enjoy; yet unlesse he also give us leave, and make us able to use them, we are not the better for them. 41 Eccles. 5.18. Eccles. 6.2.

Qu. *What are the things we crave at the hands of God in this Petition, that serve to make us able to use that wealth, and those outward good things we have and enjoy, and are cast on us by the good providence of God?*

Answ. Either things inward, or things outward.

Quest. *What are the inward things?*

Answ. Two especially.

Quest *What is the first of those?*

Answ. This; a setled perswasion of mind and conscience touching the lawfulnesse of the use of that wealth, and those outward good things we have and enjoy. That God would give us to be setled and perswaded in mind and conscience, that we may lawfully use that wealth, and those outward good things we have and enjoy, and are cast on us by his good providence, we using them with prayer and thanksgiving and moderately and soberly, and to right ends; for if there be a scruple in conscience, touching the lawfulnesse of them, it makes men or women unable, as we may see in superstitious persons; Papists dare not eat flesh, or white meates, though they have abundance at certain times, as Lent, Ember-weeks, Fasting dayes, and such like; yea they hold it a foule sinne, and no lesse fault then to kill a man. 1 Cor. 8.7,8. 1 Tim. 4.3,4,5. Coloss. 3.21.

Quest. *What is the second inward thing?*

A. This; quietnesse and contentednesse of mind in respect of that portion of wealth and outward good things, it pleaseth God to measure out unto us; that God would make us well contented with that wealth, and those outward good things we have and enjoy, and are cast upon us by the good prvidence of God, for discontentment with our present estate and lingring after that we have not, and would have, makes men or women unable to use their present portion with cōfort; and discontented persons are poor in the midst of great wealth, and are tormented with a desire of wealth to come. Eccles. 5.9.10. 1 Tim. 6.10. Philip. 4.11. Heb. 13.5.

Queſt. *What are the outward things that ſerve to make us able to uſe that wealth, and thoſe outward good things we have and enjoy, and are caſt on us by the good providence of God which we pray for in this Petition?*

Anſw. Two things eſpecially.

Queſt. *What is the firſt of thoſe?*

Anſ. This; health and ſoundneſſe of body; that God would vouchſafe to give and to continue to us, as he in his wiſedome ſhall ſee meet, health and ſtrength, and ſoundneſſe of body: for if God ſend ſickneſſe, or ſome extreame weakneſſe of body; that makes men or women unable to uſe their wealth and outward good things with comfort, and they find ſweet things then bitter to them.

2 Sam. 19. 32, 35. Job. 7. 3. 4. Prov. 15. 15.

Queſt. *What is the ſecond outward thing?*

Anſw. This; outward peace and freedome from the invaſion and fury of enemies, that God would vouchſafe to give and to continue to us, as hee in his wiſedome ſhall ſee meet, outward peace and freedome from the power and rage of enemies: for if men or women be invaded by enemies, and be under their power and rage, they can take little or no comfort in the wealth and outward good things they have and enjoy.

Levit. 26. 6. Job. 11. 18, 19. Pſal. 144. 14. Zach. 3. 10.

42 Queſt. *What is the fourth thing we pray for in this Petition,* Give us this day our daily bread?

Anſw. This; that God would give us a true taſte and feeling of that good and that comfort that is offered to us in the wealth and outward good things we have and enjoy, and which we are made able to uſe. For as God doth ſupply our wants, touching outward good things, and doth maintaine and preſerve our wealth and outward good things wee have and enjoy, and doth make us able to uſe them: ſo doth he alſo give us a true taſte and feeling of the good, and that comfort that is offered to us in the wealth and outward good things we have and enjoy.

Eccleſ. 2. 24. 25, 26. Eccleſ. 5. 19. Act. 14. 17.

Queſt. *What are the things we crave at the hands of God in this Petition, whereby we may come to have a true taſte and feeling of that good and that comfort that is offered to us in the wealth and outward good things we have and enjoy, and which we are made able to uſe?*

Anſw.

Answ. Two things especially.

Quest. *What is the first of those?*

Answ. This; a right discerning of that good and comfort that is offered, in the wealth and outward good things wee have and enjoy, and which we are made able to use, that God would give us rightly to discerne of the good and comfort that is offered to us in them, as that therein is offered to us not only some good, and some contentment to our bodies, but a taste also of Gods bountie and goodnesse to us; and of his care and providence over us, in that he hath made them and given them to us for our good; yea, of his speciall goodnesse and mercy to us, we being his children: for herein we go beyond the bruit creatures, that feed upon ths creatures, and use them as they are guided by sense, as sight, taste, feeling, and by appetite, but discerne not the goodnesse and comfort that is offered by them: and by thus discerning of them, we may come to have a true taste and feeling of that good that is offered to us in the wealth and outward good things we have and enjoy.

Psal. 104. 2. verse 32. Rom. 1. 20. Jud. vers. 10.

Quest. *What is the second thing whereby wee may come to have a true taste and feeling of the good and comfort that is offered to us in the wealth and outward good things we have and enjoy, and which we are made able to use, which we pray for in this Petition?*

Answ. This; cheerefulnesse and honest delight in the use of the outward good things of this life; that God would give us to use them with cheerefulnesse, and with honest delight, so as our delight in them be moderate, and do neither hinder, nor draw us away from things heavenly and spirituall; and so as our chief delight be in Christ, and in the things of a better life, wee thus delighting in the use of the outward good things of this life, we may come to have a true taste of that good and that comfort that is offered to us in the wealth and outward good things we have and enjoy.

Deut. 12. 18. Deut 26. 11. Nehem. 8. 19. Prov. 17. 22. Psal. 104. 15. Isai 9. 3. Galat. 5. 22.

Quest. *What is the fift thing we pray for in this Petition,* Give us this day our daily bread?

Answ. This the blessing of God on the outward good things and meanes we have and enjoy, and do use, tending

to the preſervation of this life; that God would by his bleſſing make them effectuall for our good and comfort, and for thoſe good ends for which we uſe them: for the beſt outward good things and meanes are unprofitable, and as a deade Nut, and do us no good at all, if God withhold his bleſſing from them, and ſuſpend the vertue of them, *Luke* 12. 15. The rich mans plentie could not continue his life, *verſ.* 19.20.

Levit. 26.26. Prov. 10.22. Hag. 1.6.

Queſt. *What muſt this teach us?*

Anſw. Thus much; that wee are to crave of God a bleſſing on all the outward good things we have and enjoy, and do uſe, tending to the preſervation of this preſent life; and are alſo wholly and only to depend on him in the uſe of them for a bleſſing on them.

1 Tim. 4.4, 5. 2 Chron. 10. 12 Pſal. 20.7. Pſ. 146.5,4,5. Jerem. 17.5.

43 Now to the matter of Deprecation.

Queſt. *What are the things we pray againſt in this petition,* Give us this day our daily bread?

Anſw. Foure things eſpecially.

Queſt. *What is the firſt of thoſe?*

Anſw. This; whatſoever is an hinderance to the ſupply of our wants, touching the outward good things of this preſent life; That God would vouchafe to avert and turne away whatſoever is or may bee a meanes to hinder or keep from us outward good things needfull for the ſuſtentation, comfort and refreſhing of the body, and preſervation of this preſent life, *Pſal.* 34. 9. It is Gods promiſe, that nothing ſhall be wanting to them that feare the Lord: therefore wee may pray againſt things that hinder the ſupply of our wants, touching the outward good things of this preſent life.

Pſal. 34.9. 1 Tim. 4 8.

Queſt. *What are the things that are meanes to hinder or keep from us outward good things needfull for the ſuſtentation, comfort and refreſhing of the body, and the preſervation of this preſent life, which we pray againſt in this Petition?*

A. Either ſuch things as come from Gods hand, as puniſhments for ſinne, or ſuch as come from our own corruption.

Queſt. *What are the things that come from Gods hand, as puniſhments for ſinne?*

Anſw. Theſe; unſeaſonable weather, as a wet and cold Summer

Summer, and hot and drie Winter, no raine, no frost, no snow and such like; unfruitfulnesse, and barrennesse of the earth, and of plants and trees; blasting, withering, or falling of fruits before they be ripe, or spoile of corne or fruits by wormes, caterpillers, grashoppers, and such like; barrennes of cattell, beasts, fishes, and foules. Levit. 26. 18. 19, 20. Deut. 28. 18, 22. 23, 24. 40. 42. Psal. 105. 29. 30, to 36. Psal 107. 34.

Q. *What are the things that come from our own corruption?*

Answ. These; the giving of our selves to ease, idlenesse, sloath, and sluggishnesse; and either spending the time in eating and drinking, sleeping, and walking, and following sensuall pleasures, in company keeping, in pastime, in gaming, and such like; or altogether lying idle, wee being able to labour, and neglecting the duties and workes of our honest and lawfull callings. Jerem 5. 29. Pro. 26. 1. Deut. 7. 14. Pro 6. ,10. 11 Pro 10. 4 5. Prov. 18. 9. Pro. 20 13. & 21 ,17. & 24, 30. to the end. Prov 28 19. 2 Thess 3. 11.

Quest. *What is the second thing we pray against in this petition.* Give us this day our daily bread?

Answ. This; whatsoever it is that doth anoy the body, or doth any way tend to the hurt of our welfare and outward good estate in this life: that God would avert and turne away whatsoever is or may bee any anoyance to our bodies, or may tend to the hurt of our welfare and outward good estate in this world; as warre, famine, scarcitie of bread, and other food, plague, pestilence, and other mortall and dangerous diseases. Levit. 26. 25. 26 Deut. 28. 48, to 58. Judg 2, 14, Jerem. 5. 15. 16, 17. Deut. 32. 24. Jlai 5. 13. Jerem 29. 17. Ezech 5. 17. Mat. 24. 7.

Quest. *What is the third thing we pray against in this petition,* Give us this day our daily bread?

Ans. This; whatsoever is an hinderance to the comfortable use of the outward good things of this present life, which we have and enjoy; that God would vouchsafe to avert and turne away from us whatsoever is, or may be a meanes to hinder us in the comfortable use of the outward good things of this present life, which we have and enjoy. *Eccles.* 2. 24. 25, 26. The sound and comfortable use of the creatures is Gods gift to good and godly men and women; and therefore wee may pray against whatsoever doth hinder us in the comfortable use of them: So *Eccles.* 5. 17, 18, 19. Deut. 28. 21. 1 King. 8. 37. 1 Chron. 21. 14.

Qu. *What be the things we pray against in this petition, that are meanes to hinder us in the comfortable use of the outward*

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good things of this preſent life wee have and enjoy?

Anſw. Two things eſpecially.

Queſt. *What is the firſt of thoſe?*

Pſal.119.36. Pro.15.27. Hab.2.9.10. 1 Tim 6.9,10. 1 King.21.4.

Anſw. This; covetouſneſſe, which is an immoderate and an unſatiable deſire of having much wealth and outward good things of this life, and a greedy ſeeking after thoſe things: for when men or women deſire and ſeeke after outward riches greedily and inſatiably, and having much would ſtill have more, they are full of diſtruſtfull and diſtracted cares and of needleſſe feares and doubts, and of worldly ſorrowes, and of many diſtractions, which hinder them in the comfortable uſe of the outward good things of this preſent life, which they have and enjoy.

Queſt. *How may we know a ſober and moderate deſire of the outward good things of this life, which is lawfull from an immoderate deſire of them which is unlawfull?*

A. Thus; a moderate deſire of the outward good things of this life, is ſatisfied and contented with ſuch a meaſure of them, as the Lord in his wiſedome ſees to be meet and neceſſary, both for the ſuſtentation of nature, and the preſervation of this preſent life, and for the maintenance of that lawfull ſtate, condition and dignitie, in which a man or woman is, as a naturall thirſt, ſo ſatisfied with one draught, as another is not cared for. But an immoderate deſire of the outward good things of this life is never ſatisfied; but the more a man or woman hath of thoſe things, the more they deſire: and the enjoying of one thing deſired, is but the beginning of deſire of another: as an unnaturall thirſt, which a Dropſie or an Ague cauſeth, the more a man drinks, the more he deſires. *Prov.*30.8. Feed me with food convenient; a moderate deſire.

Queſt. *What is the ſecond thing we pray againſt in this petition, that is a meanes to hinder us in the comfortable uſe of the outward good things of this life, which we have and enjoy?*

Anſw. This; Prodigalitie, which is a laſhing and laviſhing out in expences beyond the compaſſe of abilitie and calling, and a miſpending of the outward good things of this life, either in ſuperfluous or lewd expences on our ſelves

or

or others, for the backe or belly, or other ſenſuall delights. For when men or women do ſo laſh out in their expences, and ſo miſpend their goods, they pervert the right uſe of the creatures of God and bring on themſelves ſickneſſes, diſeaſes and many evills and inconveniences; and ſo hinder themſelves in the comfortable uſe of the outward good things of this life, which they have and enjoy. Pro. 15.10. 11. Pro. 23.20, 21. Luk. 15.13, 14, 15, 16.

Queſt. *What is the fourth thing We pray againſt in this petition,* Give us this day our daily Bread?

Anſw. This; whatſoever is an unlawfull meanes of getting the outward good things of this life. That God would never ſuffer us to uſe any indirect or unlawfull meanes, or courſes to get wealth and outward good things of this life: as lying, ſtealing, defrauding, couſening, cheating, oppreſſion, uſurie, unlawfull acts and trades; and ſuch like. Pro. 4.17. Pro. 28.8. Pro. 30.9. Hab. 2.6. Ephes. 4.28.

Now to the Petitions that concerne Spirituall good things, appertaining to an heavenly life, which are two. *Mat.* 6, 13. 13. *And forgive us our debts, as we alſo forgive our debtors. And lead us not into temptation, but deliver us from evill.* And the firſt queſtion may be made. 45

Queſt. *Why is there but one ſhort petition for daily Bread, and the outward good things of this life; and two petitions and thoſe larger, concerning ſpirituall good things, appertaining to an heavenly life?*

Anſw. Becauſe, though God give us leave to aske for outward good things for this life, which are meanes to make us walke more comfortably in an holy courſe of life: yet hee would have us principally to ſeek for things ſpirituall as the chiefe good things: and hee doth thereby teach us, that the care of our ſoules muſt bee double to the care of our bodies. Pro. 4.7. Mat 6.33. Joh 6.27.

Queſtion. *How are the two petitions that concerne ſpirituall good things appertaining to an Heavenly life diſtinguiſhed?*

Anſw. Thus; In the firſt we pray for grace, for remiſſion of ſinne: and in the ſecond, for perſeverance in grace, and ſtrength againſt temptation,

Queſt.

Quest. *What is the ground of these two petitions?*

Jerem. 31. 33. 34. Jere. 32. 40. Ezech. 36. 25. 26, 27. *Answ* The promise of God; for the Lord in the covenant hee hath made with his Church and people, hath promised both forgivenesse of sinne, and also strength against temptation.

Now to the first of those petitions that concerne an heavenly life. *Forgive us our debts, as wee forgive our debtors.*

First for the order.

Question. *Why doth this Petition* Forgive us our debts &c. *follow next after that,* Give us this day our daily Bread?

Answ. For two reasons.

Quest. *What is th. first of those?*

Answ This; Because, though we have daily Bread, and plentie and abundance of outward good things of this life; yet we are miserable, if we want the pardon of our sinne, and then the outward good things of this life are but given us as our portion, and to fat us against the day of slaughter, and to leave us without excuse, and to encrease our judgement and condemnation: and therefore presently after we pray, *Give us this day our daily Bread:* we are taught to pray *Forgive us our debts.*

Psal. 32. 1. 2. Job. 21. 7. to 22 Psal. 17. 14. Jam. 5. 5.

Quest. *What is the second reason?*

Answ. This; because sinne is the cause of want of daily Bread, and if it bee not taken away by Gods mercie, it doth hinder and keepe from us the outward good things of this life; it causeth dearth and scarcitie, and brings many other evills; and therefore presently after request to God for daily Bread, we adioyne petition for pardon of sinne.

Jsai 59. 2. 3. Jere. 5. 23.

Quest. *What are the generall things contained in this petition,* Forgive us our debts, as wee forgive our debtors?

Answ. They are these: First, the request it selfe which wee make to God, namely for the pardon of our sinnes, *Forgive us our debts.* Secondly, the insinuation of it, by an argument from a comparison of the lesse to the greater; that if we who are in as much corruption, and but a sparke of mercie do forgive others: Then doe thou Lord who art the fountaine

fountaine of mercy forgive us, But we forgive others, therefore do thou forgive us: for thus it is *Luke* 11.4. *Forgive us our sinnes; for even We forgive every man that is indebted to us.*

Now to the opening of the words of this petition, 46

Forgive us our debts, as We forgive our debtors.

Quest. *What are We to understand by the word* Debts, *in this Petition?*

Answ. Trespasses or sinnes, of what nature, kind or quality soever they bee; sinnes Originall and Actuall, both the want of that holinesse and puritie that ought to be in us, and the staine and corruption of our nature, and every alteration, and the least declining from the Law of God, in thought, word, and deed. Mar. 11.25, 26 Luk. 11.4. Colos. 11.13.

Quest. *Why are trespasses or sinnes called* Debts? Mat. 18.32 to. the end.

Answ. By way of similitude and resemblance, because they make us debtors unto God.

Quest. *How do our sinnes make us debtors unto God?*

Answ. Not in themselves as aberrations from the Law of God, and breaches of it, for we owe not sinne to God, that is, not the thing we are bound to yeild unto him; we are bound by the Law of God to yeild the contrarie (namely) obedience: but in respect of punishment which we are bound to undergo for our sinnes, and satisfaction due to Gods justice for the offence of our sinnes. For as a debt amongst men binds the debtor, either to make satisfaction, or to suffer the penaltie of the Law, as to go to prison, and such like: So our sinnes binde us, either to satisfie Gods justice, or else to suffer the punishment due to us for them, which is the curse of God, death and damnation: so are our sinnes debts, and make us debtors to God. Deut 27.26. cited Galat. 3. 10. Ezech. 18 4 Rom. 6.23. Jam. 2.10.

Quest. *What are we to understand by the word* Forgive, *in this Petition?*

Answ. The acquitting and setting of us free from the guiltinesse of sinne, and from the punishment which by reason of sinne, we have made our selves liable unto: and the accepting of us, and using of us, as if we had never offended by our sinnes.

Quest.

Quest. *How came we to be acquitted, and set free from the guiltinesse of sinne, and from the punishment, which by reason of sinne, we have made our selves liable to?*

Isai.53.5. Rom.4.25. 1 Pet.1.18,19. *Answ.* Only by the death and passion of Christ Iesus; God vouchsafing to accept his death and passion, for full payment and satisfaction to his Iustice for our sinnes, and for the merit of the death of Christ our suretie; freely and fully discharging us from the guilt and punishment of our sinnes: and esteeming our sinnes as no sinnes, or as if they had never been.

Objection. If Christ hath satisfied for our sinnes, if it be for the merit of his death, that God doth discharge us from the guilt and punishment of them: then it seemes that God doth not freely forgive us our sinnes.

Quest. *How is this to be answered?*

Rom.3.24. Ephes.1.7. *Answ.* Thus; in regard of Christ, the forgivenesse of our sinnes is not free; he hath paid the full ransome for our sins: but in respect of us, it is every way free, we conferring no merit thereto, nor any way purchasing it: it is the meere free grace and mercy of God, that our sinnes are forgiven.

Quest. *Are We to understand, under the word* forgive *in this Petition, only the acquitting and freeing us from the guiltinesse of sinne, and from the punishment which is due to us for the same?*

1 Cor.1.30. 2 Cor.5.21. Philip.3,8,9. *Answ.* No; not only that, but our whole justification in the sight of God; we are to understand under the word *forgive* in this petition, not only freedome from the guiltinesse and punishment due to sinne; but also acceptation of us as just in the sight of God, and worthy of life eternall by imputation of Christ his righteousnesse.

Objection. Those whom God once justifieth and forgiveth their sins, hee never remembers sinne against them. It seemes then needlesse for justified persons thus to pary, *Forgive us our trespasses* or sinnes.

Quest. *How is this to be answered?*

Answ. This; justified persons whose sinnes are already forgiven, do not in using this petition, aske that God would justifie them; but they aske continuance of Gods grace, that his mercifull pardon may be to them a gift without repentance,

tance, and that hee would bee pleased to continue that his favour to them: and withall they aske, that God would manifest and make known to their hearts and consciences, the daily forgivenesse of their sinnes, by a new application of pardon for new sinnes daily committed; and would more and more strengthen their assurance of the pardon of their sins, and so make them feel true peace of conscience, and true joy in assurance of his love to them in Christ. Thus *David* being justified, prayed *Psal.* 51. *whol.* Thus *Paul*, intreated the Saints (though they had truly repented at their conversion) to be reconciled to God, 2 *Cor.* 5.20.

Quest. *What is meant by the word* (us) *in this petition?*

Ans. Both our selves and others also, yet living on earth, that belong to Gods election; whether already called, or yet uncalled, yea though they be our enemies. Luk. 23.34. Act. 7 60.

Quest. *What are wee to understand by these words* (Our debters) *in this Petition?*

Answ. Not such as are indebted to us by some civill covenant, or by lawfull bargayning, and do owe unto us money or money worth; but such as have offered or done us some injurie or wrong, bringing detriment or hurt to us in our bodies or goods, or good names. Levit. 19 13. Psal. 15 3. 1 Cor 6.8. Coloss 3.13.

Quest. *How are such as have offered or done to us some injury or wrong, bringing detriment or hurt to us in our bodies, goods, or good names, our debters?*

Answ. Both in respect of satisfaction or amends, which in equitie ought to be made, for the injury or wrong offered or done: and also in respect of that punishment which the wrong offered or done, justly deserves.

Qu. *How then do we forgive such as have offered or done us some injury or wrong, and in that respect are our debters?*

Answ. Not by remitting the injury or wrong they have offered or done to us, as it is properly a sinne and transgression of the Morall Law of God; for so the remission of it belongs only to the Lord, and none can forgive sinne but God only, *Luke* 5.21. but by remitting either the satisfaction and amends which ought to bee made for that injurie or wrong, or the punishment which that wrong offered or done

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to us, juſtly deſerves, or both: and by remitting all revenge
Levit. 19.18. for that injurie or wrong, in not requiting evill for evill,
Prov. 19.11. nor returning puniſhment for it in way of requitall; either by
Rom. 12.19. thought, word or deed; not carriyng in us any hatred or
Coloſſ. 3.13. purpoſe of revenge for it.

Queſt. *Can wee at all times remit the puniſhment which the wrong offered or done to us, juſtly deſerves?*

Anſw. No; in ſome caſe of offence or wrong offered or done to us we cannot: as when the offence or wrong tends not only to our hurt in particular, but alſo to the publike hurt: and the qualitie of the offence done is ſuch, as if hee
Deut. 19.16, 20. be ſuffered to eſcape unpuniſhed, the Common-wealth is in danger to ſuffer much detriment, for then were the
Joſh. 7.24, 25. ſtate of Magiſtracie unlawfull, whoſe Office is to puniſh
Rom. 13.4. offenders.

Some other particular queſtions:

Queſt. *May we not in ſome caſes of offence, or wrong offered*
48 *or done to us, ſeek and uſe the help of the Magiſtrate for redreſſe of thoſe offences or wrongs?*

Anſw. Yes, in ſome caſes we may: as when the injurie
Act. 23.17. or wrong is dangerous to our lives, or to our eſtates; our
Act. 25.11. lives are unjuſtly ſought by ſome, or our eſtates are in danger to be overthrowne by them: we may then lawfully ſeek and uſe the help of the Magiſtrate, for our ſuccour and defence: yet ſo as we then carrie not in us any luſt, or the leaſt deſire of revenge; for that were to make the Magiſtrate an inſtrument of our malice.

Queſt. *May a man lawfully uſe this petition, and yet commence a ſuite of Law, and bee plaintiffe againſt another in a manifeſt injury or wrong offered or done to him, touching his Land or goods, thereby to recover his right, and to obtaine ſatisfaction or no?*

Anſw. He may lawfuly do it, ſo as it be with due obſervation of ſuch things as ought to bee obſerved in the doing of it.

Queſt. *What are thoſe things?*

2 King. 8.6. *Anſw.* Theſe; that it be in a matter of waight and ſpe-
Deut. 20.10, 11, 12. ciall importance, not on every trifling occaſion; and that it

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bee after all other meanes tried and used: as helpe of friends and neighbours to arbitrate and compound the matter, if it may bee, using Lawe in the last place, and as the last remedie: and that it bee without all hatred or desire of revenge: for a man may bee an adversarie to another, and not his enemie: and hee may retaine love and bee an other mans adversarie: but so hee cannot and bee his enemie. 1 Cor.6.5.6.7 1 Cor.13.4.5

Quest *What is meant by the word* (as) *in this petition*, Forgive us our debts, *as* we forgive our debtors?

Answ. The word (*as*) in this petition, doth not signifie or note out, either the measure of our forgivenesse, or the manner how we forgive others; as if we did desire that God would forgive us in the same manner that wee forgive others, or so much as wee forgive others: for our forgivenesse is mingled with much corruption, and want of mercie: but it doth only note the very act of forgivenesse, and the certaine truth of our forgiving of others: as if we should say, Lord forgive us, as we doe certainely and truly forgive others.

*Luke.*11.4. It is said, *Forgive us our sinnes for even wee forgive every man that is indebted to us.* Therefore it seemes that our forgiving others, is the cause for which God is moved to forgive us, so say the Papists. *Objection.*

Quest. *How is this to be answered?*

An. Thus; the word (*For*) doth not in that place implie the cause, but the signe or effect; that our forgiving of others, it is a signe that God doth freely forgive us: or an effect of Gods forgiving us, assuring us that God hath forgiven us: we feeling our selves disposed by grace, and ready to forgive others, it is a signe we are such persons to whom Gods forgivenesse belongs: and we thereby come to know more surely that God hath forgiven us *Luk.*7.47. The womans love was not a cause of great forgivenesse, but a fruite and signe of Gods forgivenesse: as *Psalm.* 86.2. *David* being mercyfull, was not a cause of Gods preservation of him, but a signe that God would preserve him. So our forgiving others is no cause why God should forgive us; but a signe that we

that we are ſuch to whom Gods forgiveneſſe belongs, as *Mat.*5.7 *Nehem.*5.19.

Q.1. *Why hath this petition a ſpeciall argument particularly joyned to it, and no other?*

Mat.6.14,15. *Anſw* Becauſe Chriſt would thereby ſignifie to us, the weakeneſſe of our faith touching the pardon of our ſins, and thereby alſo ſhew us, how we may beſt ſtrengthen our weakneſſe by forgiving of others.

49 Queſt. *What is then the ſumme of this petition,* Forgive us our debts, as we forgive our debters?

Anſw. This; that the Lord would be pleaſed to accept the death and paſſion of Chriſt Ieſus, as a full payment and ſatisfaction for all our ſinnes, both originall and actuall; and for the ſinnes of all his elect on the earth; and for the merit of his death, would freely and fully acquit us and ſet us free from the guiltineſſe of all our ſinnes, and from the puniſhment due to us for them; and would alſo accept us as juſt in his ſight, and as worthy of eternall life, for the merit of Chriſt his righteouſnes imputed to us; and having already juſtified us, that hee would continue his grace and favour to us; and alſo make knowne to our hearts and ſoules the daily forgiveneſſe of all our ſinnes, by a new application of pardon of new ſinnes daily commited; and would more and more ſtrengthen our aſſurance of the pardoning of our ſinnes, and ſo make us feele true peace of conſcience, and true joy in the aſſurance of his love to us in Chriſt, And that this the Lord would doe as certainely and truely as we forgive others, who have offered or done us wrong, in reſpect of our bodies, goods or good names.

Iſai.43.25. Iſai.44.22. Mat.1.21. Mat.11.28. Rom.5.

Now to the matter of petition, things wee pray for in this petition.

Queſt. *What are the things we pray for in this petition,* Forgive us our debts, as we forgive our debters?

Anſw. Sixe things eſpecially.

Queſt. *What is the firſt of theſe?*

Mat.9.12. Pſal.130.3.4. Pſal.143.2. *Anſ.* This; mercy from God in and through Chriſt, for the pardon of all our ſinnes: we finding our ſelves to ſtand in neede of Gods mercy, and being fitted for the receiving of

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it, for a man will never aske that which hee needs not or whereof hee feeleth no want: hee that is ſicke and feeles his ſickneſſe, hee only will ſeeke and aske meanes of health.

Queſt. *How are we fitted for the receiving of Gods mercie, for the pardon of our ſinnes.*

Anſw. By three things.

Queſt *what is the firſt of thoſe?*

Anſw. This; a true ſight and knowledge of our ſinnes and the curſe of the Law due to ſinne; we being brought to a ſight and knowledge of our ſinnes, and convinced of them by the Morall Law of God. *Galath.* 3.19. It was added becauſe of the tranſgreſſions (that is) for revealing of ſinne and the puniſhment thereof, and for convincing of men touching their ſinnes. Rom. 3.20 & 7.7.

Queſt. *what is the ſecond thing by which we are fitted for the receiving of Gods mercy for the pardon of our ſinnes?*

Anſw. This; a true ſenſe and feeling of the waight and burthen of our ſinnes, and a true apprehenſion of the intollerable burthen of Gods wrath due to the leaſt of our ſinnes; and ſo a true touch of conſcience, or compunction of heart for them, Ezra. 9.5.6.7. Dan. 9.7,8. Luk. 15.21. Act. 2.37.

Queſt. *What is the third thing by which we are fitted for the receiving of Gods mercie, for the pardon of our ſinnes?*

Anſw. This; an humble, hearty, willing, and free confeſſion and acknowledgement of our ſinnes to God and that particularly, of our knowne ſinnes without excuſe or extenuation, ariſing from hope of eaſe and pardon, and withall a full purpoſe, and reſolution of heart to forſake them: out of an hatred and wearineſſe of ſinne, and a loathing of it becauſe it is ſinne. 1 Joh. 1.9. Job 31.33. Ezra. 9.6. Luk. 15.18,19 Luk. 18.13.

Queſt *May not men make a ſound and comfortable confeſſion of their ſinnes to God in the time of their ſickneſſe, or when they lie under the hand of God in ſome great diſtreſſe?* 50

Anſw. A confeſſion and acknowledgement of ſinne, may be made to God, in truth and with comfort in the time of ſickneſſe, and other great diſtreſſe; but if confeſſion of ſinne

be only forced out through ſickneſſe, or other great diſtreſſe: as the confeſſion of a Malefactor is by the wracke, or ſome other torture; and if that ſickneſſe or diſtreſſe were not, or were removed, men would not confeſſe their know ſinnes; then is that confeſſion comfortleſſe, and no better then the confeſſion of *Cain. Gen.*4,13. and of *Pharaoh. Exod.*10.16. and of *Iudas. Mat.*26.4.

Queſt. *Is a particular confeſſion of knowne ſinnes, alwaies neceſſarie?*

Anſw. No, it is not: if a man humble himſelfe for his ſins with a purpoſe to confeſſe them particularly, and be prevented by time, ſo as he cannot lay them open as he would, then a generall confeſſion will be accepted of God, as appeares in the Thiefe on the Croſſe, who being prevented by death, made no particular confeſſion of his ſinne, yet on his generall confeſſion hee was accepted, *Luke* 23.41,42. 43.

Queſt. *What if a man ſee his ſinnes and feele the waight of them, and be truely touched in conſcience for them, and deſire to confeſſe them to God, and yet is not able to utter the words of confeſſion; may he then bee fitted for the receiving of Gods mercy for the pardon of them, or no?*

Anſw. A man ſeeing and feeling the waight and burthen of his ſinnes, and being truly touched in conſcience for them; doe heartily, truly, and ſoundly deſire to confeſſe them to God, and be hindered by the greatnes of griefe, or weakneſſe of body, or the like; yet he is then fitted for the receiving of Gods mercy for the pardon of them. *Pſal.*32.5. I thought (ſaith *David*) I will confeſſe againſt my ſelfe my wickedneſſe unto the Lord, and thou forgaveſt the puniſhment of my ſinne, *Luke.* 15.18. The Prodigall purpoſed to confeſſe his ſinne; then *verſe.* 20, the Text ſaith when hee was yet a farre off, his Father ſaw him, and had compaſſion on him; then *verſe*, 21. followes his confeſſion. *Mat.*26, 75. we reade of *Peter* weeping bitterly, but not a word of any confeſſion; no doubt hee purpoſed to confeſſe his ſinne, but it may be his griefe was ſo great that hee could not ut-

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ter it in words, but the Lord accepted that his ſound purpoſe expreſſed not in words but in bitter teares, and vouchafed mercy to him.

Hoſea 14.3. It is ſaid, take to you words, and turne to the Lord, and and ſay unto him, take away all iniquity and receive us graciouſly; ſo will we render the Calves of our lipps. It ſeeems then that words of confeſſion of ſinnes are ſimply neceſſary, that wee may be fitted for the receiving of Gods mercie for the pardon of our ſinnes. *Objection.*

Queſt. *How is this to be anſwered?*

Anſw. Thus, that place is to be underſtood of publike humiliation for ſinne, in which the words of confeſſion of ſinnes muſt alwaies be uſed; but in private humiliation for ſinne by private perſons, words of confeſſion of ſinnes, are fit, convenient, and profitable, yet not alwaies ſimply neceſſary: for a man may pray effectually for the pardon of his ſin, and yet utter never a word, *Exodus*, 14.15. 1 *Sam.* 1.13. And the Spirit doth pray in Gods Children ſometimes with ſighs unutterable, *Rom.* 8 26.

Queſt. *What is the ſecond thing we pray for in this petition,* Forgive us our debts, *as* we forgive our debtors?

Anſw. This; mercie from God, in and through Chriſt, for the pardon of thoſe ſinnes wee have committed, and falne into againe, after repentance of frailty and againſt our purpoſe, wee being truly humbled for them: for Chriſt here bids us pray for the pardon of ſinnes indefinitely *Luke* 17, 4. Chriſt bids us forgive our brethren that ſinne againſt us ſeven times in a day, if they ſeeke it at our hands, And much more will the Lord, who is infinite in mercy, forgive us ſome ſinne committed, againe and againe, on our true repentance, 1 *Iohn* 2. 1, 2. He ſpeaks to the regenerate, that if they ſinne they have an Advocate with the Father, Ieſus Chriſt the juſt. *Gen.* 12.19. and then *Gen.* 20. 2.

Queſt. *Is not a relapſe and falling into ſinne againe after repentance, a deſperate caſe and hopeleſſe?*

Anſwer. No; it is a dangerous caſe, as a relapſe into

ſome ſtrange diſeaſe is dangerous, and may coſt a man the loſſe of his life: but yet a relapſe into ſinne, is not deſperate and hopeleſſe, becauſe it is pardonable and may be forgiven. *Iſai.*1.16.17.

God calls Apoſtates to repentance with promiſe, if they bee turned to him *verſ.*18.

51 Queſt. *What is the third thing we pray for in this petition,* Forgive us our debts, as we forgive our debtors?

Anſw. This; that God would by his good ſpirit apply to us the pardon of our ſins daily, and by the ſame Spirit would more and more witneſſe to us, and aſſure us that our ſinnes are pardoned, and ſtrengthen our faith to full aſſurance of it, we being already juſtified in his ſight, *Rom.* 8.5.16. *Galat.*3.14. By faith we receive the ſpirit, (that is) more fully and manifeſtly dwelling in us, to our ſanctification and aſſurance, touching our redemption, and the pardon of our ſinnes, 2 *Cor.* 1.22. *Epheſ.* 1.13. The ſpirit is compared to a ſeale, becauſe he confirmes us in our faith, and aſſurance of the pardon of our ſinnes.

Queſt. *What reaſon is there for it, that we being already juſtified, and having our ſinnes forgiven, are ſtill to ſeek and crave forgiveneſſe at the hands of God?*

Anſw. Becauſe it is needfull that God ſhould as well continue his grace and favour to us, touching the pardon of our ſinnes, as give it to us at the firſt: and that God ſhould actually pardon our ſinnes daily committed: hence *David* prayed for actuall forgiveneſſe of ſinnes, *Pſalme* 51.1. though *Nathan* had told him that his ſinne was forgiven, 2 *Sam.*12.13.

Queſt. *What is the fourth thing we pray for in this petition,* Forgive us our debts, as we forgive our debtors?

Pſal.103.2,13. Malac.3.17. Iſai.53.5. 2 Pet.2.24.

Anſw. This; that God would ſpare us, as a Father doth his children, removing from us, for the merit of Chriſt his death, all thoſe puniſhments which our ſinnes might juſtly bring upon us: for, forgiveneſſe is no forgiveneſſe, if there be not remiſſion both of the guilt of ſinne, and of all puniſhment due for the ſame.

Queſt.

Queſt. *Doth not God for the merit of Chriſt his death, pardon the fault and eternall puniſhment of ſinne, and yet retain a temporarie puniſhment to be inflicted on them that have ſinned: ſo ſay the Papiſts?*

Anſw. No, he doth not; remiſſion of ſinnes and redemption by the bloud of Chriſt, are equivalent, of equall reach and ſignification, *Epheſ.* 1.7. *Coloſ.* 1.14. And redemption by the bloud of Chriſt, is freedome from the curſe of the Law, which is both of all plagues here in this world, and all paines and torments after this life is ended.

Queſt. *How may it farther appear, that God pardoning the fault and eternall puniſhment of ſinne, hee retaines a temporary puniſhment to be inflicted on them that have ſinned*

Anſw. By two reaſons eſpecially.

Queſt. *What is the firſt of thoſe?*

Anſw. This; If God inflict any puniſhment on him whoſe ſinnes are taken away by the bloud of Chriſt, as *Iohn* 1. 29. *Behold the Lambe of God which taketh away the ſinnes of the World*: then is he unjuſt, it is all one as to require payment and ſatisfaction of a debt forgiven, which were moſt unjuſt: but there is no injuſtice with God, and therefore he retaines not a temporary puniſhment to be inflicted on them that have ſinned.

Queſt. *What is the ſecond reaſon by which it may appeare, that God pardoning the fault and eternall puniſhment of ſinne, he retaines not a temporarie puniſhment to be inflicted on them that have ſinned?*

Anſw. This; If it be true that when God doth not pardon ſinne, hee retaines the puniſhment of it; then it followes neceſſarily on the contrary, that when hee doth forgive ſinne hee retaines not any puniſhment due to it.

Some whoſe ſinnes are pardoned, have notwithſtanding, ſickneſſe, povertie, contempt, and other temporaie evills laid on them: therefore it ſeemes though ſinne be forgiven, yet all the temporary puniſhment is not removed from them that have ſinned. *Objection.*

Queſt. *How is this to be anſwered?*

Anſw. Thus; ſickneſſe, povertie, and the like; to them who have the pardon of their ſinnes, are corrections and fatherly chaſtiſements, and are laid on them for many good ends; as to worke in them amendment, and care to avoid ſinne, and for the exerciſe of faith, triall of their patience, and ſtirring up the languiſhing graces of the Spirit of God ready to die in them; and ſo they are tokens of Gods love, and not puniſhments of ſinne forgiven, not proceeding from an angrie and diſpleaſed God, *Heb.* 12.6.

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Queſt. *What is the fift thing we pray for in this Petition,* Forgive us our debts, as we forgive our debtors?

2 Cron. 13.18, 19. Pſal. 51.18. Jam. 5.15. 1 Joh 5.16.

Anſw. This; mercy from God, in and through Chriſt for the pardon of the ſinnes of others that belong to Gods election; that others as well as our ſelves belonging to Gods election may have their ſins pardoned.

Queſt. *May we pray that God would pardon the ſinnes of open notorious wicked perſons or no?*

Anſw. It being unknown to us how the Lord will deale with men, that yet live in impenitencie and groſſe ſinnes, and ſeeing they are of our own fleſh, we are to pitie them, and in commiſeration of them hoping the beſt in charity, wee may pray, that if they belong to Gods election, the Lord would have mercie on them and pardon their ſinnes, *Exod.* 32.31. *Moſes* prayed earneſtly and vehemently for the pardon of the peoples ſinne, having committed a great ſinne, 1 *Sam* 15.25. *Samuel* mourned and prayed for *Saul.* It is ſuppoſed that the Lord had mercy on *Saul* at *Stevens* prayer *Acts* 7.60.

Queſt. *May not our prayers, We being true believers, bee availeable for other true believers, who are weake in faith, and tender hearted, and are ſo oppreſſed with the weight of their ſins, as they can only ſigh and groane out their requeſts to God for the pardon of them, but cannot utter and expreſſe their requeſts?*

Anſw. Yes, they may, if they be offered up to God in faith, and with fervencie: for herein lies a principall part of the communion of Saints, that a poore weake member of

of the Church, whose prayers are only sighs and groanes, is partaker of all the holy prayers of all the people of God dispersed over the face of the whole earth, his fellow members. Rom. 12. 5. Jam. 5. 16. 1 Cor. 12, 25 26

Quest. *What is the sixt thing that we pray for in this petition,* Forgive us our debts, as we forgive our debters?

Answ This; that God would by his grace dispose our hearts to a ready, willing, free and full forgiving of others, and would make us able truly to say, wee forgive others who have offered or done us wrong, bringing detriment or hurt to us, in our bodies, goods or good name, even as God for Christ his sake forgiveth us. Ephes. 4. 32. Coloss. 3. 12. 13

Quest, *Why is it needfull that wee so pray, that God would dispose our hearts to a ready, willing, free, and full forgiving of others?*

Answ. For two reasons especially.

Quest. *What is the first of those?*

Ans. This; because by nature we are backward and altogether unwilling to forgive such as have offered, or done us wrong. Wee commonly plead many things against it; as that the matter is so grievous and so foule, wee could forgive any wrong but this; that wee have deserved better at their hands that wrong us; and we never meant them harme: or we have often forgiven them the like offence before, with warning that they should never doe the like; and such like. Tit. 3. 3. Galat. 5. 28. Gen. 27. 41.

Quest. *What is the second reason?*

Answ. This; because our ready, willing, free, and full forgiving of others, will bee an argument both to pleade for mercie with God, and also to assure us that we e are such persons to whom Gods mercie belongs, for the pardon of our sinnes. Mar. 11. 25. 26. Mat. 5. 7. 1 Joh. 3. 14.

Now to the matter of Deprecation.

Quest. *What are the things we pray against in this petition,* Forgive us our debts, as we forgive our debters?

Answ. Five things especially.

Quest. *What is the first of these?*

Psal.51.3. Psal.119.59. Isai.44.19. Jere.8.6. Hag.1.7.

Answ. This; want of knowledge and sight of sins, and a want of a due consideration of it: that God would turne away and keep from us blindnesse of mind, in respect of our sinnes, and would not suffer us to live and continue in knowne sinnes; or at least in sinnes that might be discerned and knowne of us, without any consideration of them, either putting out of our mindes the thought of our sinnes altogether, slightly thinking of them, and slubbering over the matter carelesly, as that we are all sinners, and the best have their infirmities, and the like.

Quest. *What is the second thing we pray against in this petition,* Forgive us our debts, as we forgive our debtors?

Rom.2.5. Heb.13.13.

Answ. This; hardnesse of heart, and unfeelingnesse of sinne, and want of remorse and true touch of conscience for sinne. That God would keep us from being hardned in our hearts, and from every degree of deadnesse and unfeelingnesse of conscience, in regard of our known sinnes, or such as we may easily discerne and know, being grosse and foule. This is called a stony heart, *Ezech.*11.19, and 36.26.

Quest. *What be the degrees of deadnesse and unfeelingnesse of conscience, in regard of known sinnes, or sinnes that may bee discerned and knowne, that wee may pray against in this Petition?*

Answ. Two especially,

Quest. *What is the first of those?*

Gen.42.21. Gen.50.15. 2 Chron.33.10 11,12. Mat.2.3.

An. This; slumbering, or benummednesse of conscience; as when a mans conscience doth not accuse nor trouble him for any sinne, unlesse it be most foule, fearefull, or capitall; and not alwaies for such a sinne, but only in the time of some grievous sickenesse or distresse.

Quest. *What is the second degree of deadnesse and unfeelingnesse of conscience, in regard of known sinnes, or sinnes that may be discerned and known, that wee pray against in this Petition?*

Exod.7.13. Exod.8.15. &c. Zach.7.12. Ephes.4.19. 1 Tim.4.2.

Answ. This; searednesse of conscience; as when a mans conscience is utterly past feeling, and doth not accuse or trouble him for any sinne, no not for great sinnes, and for most

moſt foule and fearefull ſinnes. This judgement befell *Pharaohs.*

Queſt. *What is the fruit of theſe two degrees?*

Anſw. This; the ſpirit of ſlumber or ſecuritie in ſinne, which poſſeſſing the hearts of men, makes them thinke and ſay in their hearts, they are free from all Gods Iudgements, and that they are in no danger of hell, death, or damnation. Iſai.28.15, Jere.48.11. Zeph.1.12. Mat.24.38.39. 1 Theſſ.5.3,

Queſt. *What is the third thing wee pray againſt in this Petition,* Forgive us our debts, as we forgive our debtors? 54

Anſw. This; an opinion of our owne righteouſneſſe, and a conceit of our owne goodneſſe: That God would keepe us from that opinion and conceit, that we are ſufficiently righteous, and need no repentance, which is the common conceit of the naturall man, and of ignorant perſons; as come to a naturall and ignorant perſon, aske him whether he can keepe the Commandements of God or no; he will anſwere, he can, ſo well as God will give him leave, and that he loves God with all his heart, and his neighbour as himſelfe. Deut.9.4. Jere.2.35. Mat.9.13. Luk.15.7. Luk.18.9.10. Revel.3.17.

There bee none amongſt us, but they will confeſſe themſelves to be ſinners; and therefore none can thinke ſuch a wicked thought, that they have no need of repentance. *Objection.*

Queſt. *How is this to be anſwered?*

Anſw. Thus; theſe two things may ſtand together, a man may in generall termes confeſſe himſelfe to bee a ſinner, and yet thinke that he is righteous: and ſome may and doe account great ſinnes little ſinnes, and little ſinnes no ſinnes: and ſome may and doe account vice vertue; as drunkenneſſe, good fellowſhip: pride, comelineſſe, handſomneſſe, or decencie; covetouſneſſe, thrift, or good husbandry; and ſwearing, a note of a brave mind. And ſome may and doe account ſincere profeſſion of religion too much ſtrictneſſe and hypocriſie; as *Iſai.*8.18. *Iſai.*59.15. He that refraineth himſelfe from evill (that is) from the common ſinnes of the time, maketh himſelfe a prey: and where theſe things are, though the mouth ſay, I am a ſinner, yet the heart thinkes, I am righteous.

Queſt. *What Followes on an opinion of our owne righteouſneſſe, that wee are ſufficiently righteous, and need no repentance,*

which

which we pray for in this petition?

Anſ. Either a contempt, or too light eſteeme, and no regard at all of Chriſt, and of his righteouſneſſe, and his merits, *Math.* 9.11. *The whole need not the Phiſician*: (that is) they that judge themſelves whole, and thinke they are righteous, will not regard Chriſt the Phyſician of the ſoule, *Rom* 10.3. to eſtabliſh and ſet up their own righteouſneſſe, and to condemne Gods righteouſneſſe.

Qu. *What is the fourth thing we pray againſt in this petition*, Forgive us our debts, as we forgive our debtors?

Anſw This; malice and pride of heart, whereby men are naturally and ſtrongly bent to revenge, and will beare no injury or wrong offered or done to them. That God would keepe us from malicious proud hearts; hearts ſtrongly bent, and carried to malice and revenge, *Coloſſians* 3. 8 Wrath (that is) the ſinfull motion of the heart againſt another, deſiring revenge for ſome injurie done.

Levit.19.18. Prov.14.29. Prov.16.32. Prov.19.11. Rom. 12.19.

Qu. *What is the fruit of malice and pride of heart, whereby men are naturally and ſtrongly bent to revenge, and will beare no injury done, which We pray againſt in this Petition?*

Anſw. This; violent and revengfull ſpeeches and behaviour, and a returning of evill for evill in way of requitall, and a pleading for it; as men uſe to ſay touching thoſe that have offered or done them wrong; May we not ſerve them as they have ſerved us, and deale with them as they have dealt with us? Have we not reaſon for it? Have we not juſt cauſe ſo to do.

Gen.34.25, 26,31. 2 Sam.3.9. 2 Sam.14.30. Heſt.3.5.6. Coloſſ.3.13.

Queſt. *What is the fift thing we pray againſt in this Petition*, Forgive us our debts, as we forgive our debtors?

Anſw. This; implacableneſſe, minds, and hearts that are averſe and contrary to any reconciliation, being once offended. That God would keepe us from being of ſuch minds and hearts, as being once offended, will never be reconciled againe. Such was the heart of *Saul*, that would by no meanes be appeaſed towards *David*, 1 *Samuel* 24. 18,19. though hee confeſſed himſelfe to bee faultie, and *Chap.* 26.21.

Rom.1.30.

Now

Now to the sixth Petition, the third of those that concerne our selves, and the second of those that concerne spirituall good things, *Math.* 6. 13. *Luke* 11. 4. *Lead us not into temptation; but deliver us from evill.*

Quest. *What is the reason of this order, after we have craved pardon of our sinnes, We are thus to pray,* Lead us not into temptation, but deliver us from evill?

Answ. There be two speciall reasons of this order.

Quest. *What is the first of those?*

Answ. This; because the forgiveneſſe of sinnes and grievous temptations are in this life inseparable companions; and none in this world are more beaten and buffetted with temptations, then Gods children and true penitent sinners. Wicked persons are never troubled with temptations, but live in peace, because they are already under the power of Satan.

2 Cor. 2. 11. 2 Cor. 7. 5. 2 Cor. 12. 7. Ephes. 6. 11. 12. Luk. 11. 21.

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Quest. *What is the second reason of this order, that after we have craved pardon of our sinnes, we are thus to pray,* Lead us not into temptation, but deliver us from evill?

Answ. This; because as wee must be carefull to crave mercie from God for the pardon of ous sinnes past: so are we also to be carefull to prevent sinnes to come; and to that end we are to crave aid and strength from God against sinne to come, that we may not offend our good and gracious God and Father hereafter, as wee have done before.

Can. 5. 3. Mat. 12. 43. 44. 45. Joh. 5. 14. Joh. 8. 11.

Quest. *What necessity is there of using this Petition,* Lead us not into tempation, but deliver us from evill?

Answ. It is of necessary use in three respects especially.

Quest. *What is the first of those?*

Answ. This; in respect of our own corruption, and readineſſe to yeild to temptations to evill, and our weakeneſſe to withstand them; wee through our corruption being prone to evill, and altogether unable of our selves, and by any strength of our owne to withstand the least temptation to evill.

Gen. 6. 5. Job. 15. 16. Mat. 15. 19. Rom. 7. 14. 18. Rom. 8. 7.

Quest. *What is the second respect in which this Petition,* Lead

Lead us not into temptation, but deliver us from evill, *is of*
Psal.142.4. *necessarie use?*
Prov.20.17. *Answ.* This; in respect of the subtill and deceiving na-
Ephes.4. 22. ture of sinne; sinne blinding the judgement, and there being
Heb.3.13,& many allurements to draw us to the practise of sinne, as plea-
11,25. sure, profit, and the like.

Quest. *What is the third respect in which this Petition,* Lead us not into temptation, but deliver us from evill, *is of necessary use?*

Mat.4.3. *Answ.* This; in respect of Satan our enemie, who is both
Joh.8.44. strong, subtill, malicious, and cruell, and is also ever busie in
2 Cor.11.14. assaulting us, and seeking to draw us to the practise of evill
Ephes.6.12. and sinne, every where casting the bayts of sinne before us in
1 Pet.5.8. our meate, drinke, apparell, and such like, to cause us to
Revel.12.3. abuse it; and in all our actions, in every thing we go about, and in every place where we come, observing where we are weakest, and there setting upon us, and never wanting occasion to provoke us to sin.

Qu. *What are the generall things contained in this Petition,* Lead us not into temptation, but deliver us from evill?

Answ. They are two; first, the request it selfe which we make to God, *Lead us not into temptation.*

Secondly, the explanation of it, in the words following, *but deliver us from evill*; as if we should say, Lord, lead us not into temptation, but so deliver us from it, that we be not overcome of the evill of it.

56 Now to the opening of the words of this Petition,
Lead us not into temptation, but deliver from evill,

Quest. *What is meant by temptation?*

Answ. Temptation in a generall sense, signifieth a proving, or a taking triall of a thing or person: It is Metaphoricall, as by pearcing thorow a thing is tryed what is within, whether it be sound or no. And temptation is either good or evill.

Quest. *What is a good temptation?*

Answ. This; when God taketh triall of man, and proveth him either for the manifestation of the grace he hath bestowed on him, both to himselfe and to others; or for the discovering

ring of his weakneſſe, making him ſee how unable hee is to ſtand without Gods continuall aſſiſting grace. Thus God tried *Abraham*, *Gen.* 22. 1, 2. And the Iſraelites, *Deut.* 13. 3. And thus afflictions are called tentations, *Iam.* 1. 2.

Queſt. *What is an evill temptation?*

Anſw. It is either when a man tempteth God, or when the Devill tempteth man.

Queſt. *What is mans tempting of God?*

Anſw. This; when a man leaving his ordinary way of waiting on God in the uſe of ordinarie and lawfull meanes, takes on him to prove by unlawfull meanes, whether God be ſo powerfull, juſt, and mercifull, as the Scriptures do affirme him to be. Job 23. 10. Luk. 18. 22.

Queſt. *What is the Devills tempting of man?*

Anſw. This; when the Devill moveth, allureth, and provoketh man to ſinne, and laboureth to bring him into ſinne, and ſo withdrawes him from God, to his temporall and eternall deſtruction: and this is meant by temptation in this petition, *Lead us not into temptation.* And hence is the Devill call'd the Tempter, *Mat.* 4. 3. and continuing in anger wee are ſaid to give place to the Devill, *Epheſ.* 4. 26, 27. Exod. 17. 2. Deut. 6. 16. Pſ. 78. 18, 19.

Queſt. *How doth the Devill move, allure, and provoke man to ſinne, and labour to bring him into ſinne?*

Anſw. Ordinarily and uſually two waies.

Queſt. *What is the firſt of thoſe?*

Anſw. This; by outward effects, the Devill making externall objects, ſuch as the outward ſenſes do perceive, as outward proſperity, adverſitie, beautie, ſtrength, riches, evill example, and ſuch like occaſions, of ſtirring up the corruption of the nature of man, whereby man is prone to evill and ſinne. Job. 31. 1. Mat. 4. 3, 8. Joſh. 7. 21. Prov. 23. 31. 1 Joh. 2. 16.

Queſt. *What is the ſecond way by which the Devill doth ordinarily, and uſually move, allure and provoke a man to ſinne, and labour to bring a man into ſinne?*

Anſw. This; by inward ſuggeſtion, the Devill ſuggeſting and offering evill to the mind of man, and thereby ſoliciting, and ſtirring up his corruption to yeild to the doing of evill. 1 Chron. 21. 1. Joh. 13. 2. Act. 5. 3.

Queſt.

Qu. *Doth not Satan sometimes tempt to sinne alone, without the stirring of the corruption of our nature?*

Answ. Yes, he doth, and that so grossely, that the very flesh is ashamed of it, as by temptations that are against the light of nature, even nature corrupted; as for a man to kill his own loving and beloved father or mother, where there is no hope of gaine, or matter of displeasure to provoke to it; and by thoughts of Blasphemy against God the Father, Sonne, and Holy Ghost, against the Word of God, and his holy Ordinances, and such like: these are meerly from Satan himselfe, and not from the corruption of nature.

Quest. *How may we know that some temptations are meerly from Satan, and not from our own corruption?*

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Answ. Thus; if temptations being against the light of Nature, do come furiously, and like the flashings of lightning suddenly, either without any dependance on former cogitations, or without any occasion of any outward object at all: so as we cannot imagine how they should come; and withall they haunt us, and will not be put away; but the more we strive against them, the more they come on us, and withall are contrived subtilly and artificially; then are they from Satan meerly, and not from mans corruptions.

Quest. *What is it to be led into temptation?*

Answ. To be led or carried into temptation as the word signifieth, is to bee overcome of temptation to evill, and sinne; a man is led or carried into temptation, when temptation possesseth him, and prevailes over him, and holds him, after it hath assaulted him.

Quest. *How doth God lead into temptation to evill, which we pray that he would not do, Lord lead us not into temptation?*

Answ. God leads into temptation to evill and sinne two wayes.

Quest. *What is the first of those?*

Answ. This; by letting Satan loose to tempt a man, he giving him power in some measure, that he may tempt him and prevaile over him to the committing of evill and sinne.

2 Sam. 24. 1. compared.. 1 King. 22. 22. 2 Cor. 12. 7.

Quest. *What is the second way by which God leades into temptation to evill and sinne?*

Answ.

Answ. This; by desertion, by withdrawing his grace, both the light of knowledge, and the government of his spirit from a man, and by leaving him to himselfe, either for a time, as he doth sometimes his own children, or utterly as he doth some wicked persons whom hee justly gives over to their owne lusts, and the power of Satan. 2 Chro. 32. 31. Psal. 8. 12. Rom. 1. 24 26.

Quest. *Doth God so let Satan loose to tempt a man, and leave a man to himselfe in temptation to evill, as hee only looketh on and suffers Satan to tempt him, whithout having any hand or worke at all himselfe in the temptation?*

Ans. No, he doth not; Gods permitting of Satan to tempt a man to sinne, is not a bare permission, God only looking on, and only suffering Satan to tempt him: but it is a powerfull working permission. 2 Sam. 24. 1. Jsai. 19. 14, & 63. 17. Rom. 1. 26. 28.

Quest. *If Gods permitting of Satan to tempt a man to sinne bee not a bare permission, but a powerfull working permission and God hath an hand and worke in it: How then is not God the author of sinne?*

Answ. Temptation to sinne is not simply and absolutely evill, but in some respects it is good: as it is an action it is good, and of God, in him we live, move, and have our being, *Act.* 17. 28. And as it is limitted, ordered, and guided to a good end, it is also good, and of God, as it is plaine in the sinne of *Iosephs* brethren, *Genes.* 45. 5, 6. and so God hath an hand in temptation to sinne, so farre forth as it is good; but as it is evill hee workes it not, but willingly permits it, and is not the authour of it.

Iam. 1. 13. God tempteth no man: therefore no temptation to sinne is the action of God. *Objection.*

Quest. *How is this to be answered?*

Answ. Thus; the meaning of that place is, that God doth not stirre up or move any mans heart to sinne, or infuse evill and sinne into his heart. 58

1 *Kin.* 12. 15. It is said that King *Rehobaham* following the counsell of the yong men, hearkened not to the people, and in not hearkning to them he sinned, and it is said it was the ordinance of the Lord, or the Lord was the cause; therefore it seems that God is sometimes the authour and cause of some mens sins. *Objection.*

Quest,

Queſt, *How is this to be anſwered?*

Anſw. Thus; *Rohobobam* not hearkening to the people there ſpoken of, is to be conſidered not only as his evill act comming from him, left to himſelfe and to the counſell of his young Councellors, but alſo as a puniſhment of the Kingdome of *Iſrael*; and as a meanes to bring to paſſe the propheſie of *Ahijah*, as it is ſaid in the text, in which reſpect it was good, and was cauſed of God.

Queſt. *What are we to underſtand by* (evill) *in this petition* Leade us not into temptation, but deliver us from evill.

Anſw. *Evill* here ſignifieth in generall, every thing whatſoever it is, that may or doth harme and hurt us; not only in regard of our owne ſenſe and feeling; but in truth, as that which doth harmfully, either hinder our union with God, and ſever us from him; or diminiſh our comfortable fellowſhip and communion with him; wherein ſtands our true bleſſednesſe.

Queſt. *What are the evill things that may do harme, or hurt us, either by hindering our union with God, or by diminiſhing our comfortable fellowſhip and communion with him?*

Joh. 17,15, Rom. 12.9. Galat. 1.4. 1 Pet. 2.11.

Anſ. Theſe; either Satan, who is the maine and principall evill: or other our ſpirituall enemies; as ſinne, the World, the Fleſh, and whatſoever elſe Satan uſeth, as his agent and inſtrument in temptation againſt us: hence is Satan called evill, or the evill one. *Mat.* 13.19. and that evill one is called the Devill. verſ. 39.

Queſt. *Why is the Devill called the evill one?*

Anſw. Becauſe he is in himſelfe exceeding evill, and his ſinnes are in the higheſt degree ſinfull, and he practiſeth ſins of all ſorts and degrees; for all the ſinnes that be in the world, are from him, either originally or by furtherance; and he alſo commits evill and wickedneſſe continuually without ceaſing: hence compared to an hunger-bitten Lyon, who goeth about ſeeking whom hee may devoure. 1 *Pet.* 5.8. the moſt wicked man that is or ever was, will ſometimes doe good: as *Pharaoh*. *Exod.* 10.16, and *Saul*. 1 *Sam.* 15.30. *Herod*, *Mar*, 6.20. But the Devill doth nothing but practiſe wicked-

ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν τινα καταπίῃ.

wickednesse continually, and never ceaseth: therefore he is justly called the evill one.

Q. *What is meant by the Word* (deliver) *in this Petition?*

Answ By delivering is here meant a powerfull rescuing and freeing of us, wee being neither able nor willing of our selves to helpe our selves from the power of Satan, and of all other our spirituall enemies, and from the danger of temptation to evill and sinne, by the power of grace, and by the Spirit of God, Rom 7.24. Coloss. 1.13.

Q. *What are we to understand by the word* (us) *in this Petition*, Lead us not into temptation, but deliver us from evill?

Answ. Both our selves and others also of Gods children, who either are, or may be tempted to evill and sin, the best of Gods children being in danger to bee tempted to foule and grievous sinnes, as *Abraham* was, *Gen.* 20, 2. *David*, 2 *Sam*, 11 2, 3. yea Christ himselfe, *Mat*, 4, 1. to 11. *verse*,

Quest. *What is then the summe of this petition*, Lead us not into temptation, but deliver us from evill?

Answ. This; that God would not either let Satan loose to tempt us, or any of his chosen children, and give him libertie in any measure, that hee may tempt us to evill and sinne, or withdraw his grace from us, and leave us to our selves; that so Satan may either as hee doth ordinarily, by outward objects, or inward suggestion, stirring up our corruption, whereby wee are prone to evill and sinne, as sometimes hee doth by himselfe, without stirring up our corruption, move, allure, and provoke us to sin, and labour to bring us into sinne: but that he would be pleased powerfully to rescue and to free us from the power of Satan, and of all other our spirituall enemies, and from the danger of temptation to evill and sinne by the power of his grace, and of his owne good and holy Spirit. Luk. 22.40. Eccles. 7.28. Rom. 16.20. 2 Cor. 12.9.

Now to the mater of Petition, things wee pray for in this Petition.

Qu. *What are the things we pray for in this Petition*, Lead us not into temptation, but deliver us from evill? 59

Answ. Seven things especially,

Quest. *What is the first of those?*

Anſw. This; ſtrength of grace aforehand to withſtand temptation to evill and ſinne, that ſhall at any time be laid againſt us, and ſuch helping graces as are neefull to that purpoſe.

Queſt. *What are the helping graces that are neefull for us aforehand, to withſt and temptation to evill and ſinne that ſhall at any time be laid againſt us, that We pray for in this Petition?*

Anſw. Two eſpecially?

Queſt. *VVhat is the firſt of thoſe?*

2 Cor. 2. 11. 2 Cor. 11. 3. Ephes. 6. 11. *Anſw.* This; ſpirituall wiſdome to ſee and diſcerne the ſubtilties of Satan, and his cunning devices, whereby hee doth commonly allure men to ſin, and ſeek to bring them into the practiſe of ſinne: That God would make us wiſe to ſpie out and to know and diſcerne thoſe ſubtilties and ſleights, and craftie devices that Satan uſeth to inſnare men in ſinne, and to bring them into the practiſe of it.

Queſt. *VVhat are the ſubtilties and ſleights, and cunning devices of Satan, whereby he doth commonly allure men to ſinne, and ſeekes to bring men into the practiſe of ſinne, that we do intreat God in this Petition to make us Wiſe to ſpie out and to know and diſcerne?*

Anſw. They are many, and it is not in mans power to find them all out; but the principall and chiefe of them are ſixt.

Of which in order.

Queſt. *VVhat is the firſt of thoſe?*

Anſw. This; his hidding the danger and uglineſſe of evill and ſin, as the miſery he knowes ſinne will bring on men, and his preſenting of it unto them under the face and appearance of ſome good, as ſafetie, credit, pleaſure, or gaine, they ſhall get by it. Thus hee dealt with *Eve*, *Gene.* 3. 4, 5. with *Saul*, 1 *Sam.* 15 9.

Queſt. *What is the ſecond ſubtiltie, ſleight, and cunning device of Satan, whereby he doth commonly allure men to ſinne, and ſeekes to bring men into the practice of ſinne, that Wee intreat God in this Petition, to make us Wiſe to ſpie out, and to know, and diſcerne?*

Anſw, This; his preſenting of evill and ſinne under ſuch conſiderations as may ſeeme to leſſen it, and to make it ſeeme not

not ſo dangerous; as that it is once, or for a ſhort time they ſhall hold that courſe, and they may breake it off when they will; that the beſt men have fallen, and have notwithſtanding repented, and been ſaved, and ſo may they; that it ſhall be kept ſecret; that God is mercifull, and will not preſently puniſh, and the like. Prov. 7. 18 19, 20. 2 Sam. 11. 4. Pſal. 50. 21. Eccleſ. 8. 11.

Queſt. *What is the third ſubtiltie, ſleight, and cunning device of Satan?*

Anſw. This; his fitting and framing his temptations according to the naturall diſpoſitions of men, or according to the ſexe, or according to the different conditions and callings, and eſtates of men or women in the world, or according to their age or gifts of body or mind; as *Cain*, malicious to murder, *Geneſ.* 4. 8. *Iudas* covetous to ſell his Maſter, *Matth.* 26. 14, 15. In want, to diſtruſt and uſe unlawfull meanes, *Matth.* 4. 2, 3. In diſcontent, to impatiencie; and if we be of high ſpirits, then to lay violent hands on our ſelves, as 2 *Sam.* 17. 23. If rich or in high place, to pride, diſdaine, opreſſion, Epicuriſme, and ſuch like, *Prov.* 30. 9. The Tradeſman, to deceit; The Serving-man to idleneſſe and gaming; the Preacher to man-pleaſing, or ſelf-pleaſing, and the like, *Gal.* 1. 10.

Queſt. *What is the fourth ſubtiltie, ſleight, and cunning device of Satan?* 60

Anſw. This; his taking occaſion from the good things and graces that bee in men, to draw them to ſinne, and his labouring to wound men with their owne weapons: As finding faith in men, and a reſting on Gods providence, hee perſwades them to preſumption, and to do that which carries a ſhew of a ſtrong faith. Thus hee laboured with Chriſt, *Matth.* 4. 6. Finding ſome zealous, and fervently affected, hee labours to prevent their ceale and fervencie, *Rom.* 10. 2, 3. *Philip.* 3. 6. Such as are ſober and moderate, to become remiſſe and careleſſe, dead and heartleſſe, *Revel.* 3. 15. Some carefull and forward in Prayer, hearing the Word, and other holy duties, he makes them negligent in their particular places and callings; and ſo in many other particulars.

Queſt. *What is the fift ſubtiltie, ſleight, and cunning device of Satan, whereby he doth commonly allure men to ſinne, and ſeek to bring them into the practiſe of ſinne, that wee intreat God in this Petition to make us Wiſe, to ſpie out, to know, and to diſcerne?*

Anſw. This; his transforming himſelfe into an Angell of light, of taking on him the perſon of a Magiſtrate, or Miniſter, and uſing the fitteſt inſtruments to effect his purpoſe; as the counſell or example of the wiſeſt, learnedſt, or wealthieſt, men of chiefe reputation, clothing vice in the habit of vertue; as covetouſneſſe, good husbandry, and ſuch like.

2 Cor. 11. 13. 14, 15. Ezra. 4. 2. Nehm. 6. 2. 4, Acts 13. 50. Act. 16 16, 17

Queſt. *What is the ſixt ſubtiltie ſleight, and cunning device of Satan?*

Anſw. This; his tempting to ſome ſinne, hee cares not much whether men yeild or no, hoping to get a greater conqueſt of them by not yeilding; as thus, when by not yeilding men grow proud, vaine-glorious, ſecure, confident, and the like: this cunning hee uſed in tempting of Chriſt, *Matth.* 4. 3. The words of the temptation ſeeme to import, that he ſought onely the working of a miracle; yet the Devill rather intended that hee would not worke it, ſo as hee might have brought him to doubt of his being the Sonne of God.

Queſt. *What is the ſecond helping grace that is needfull for us afore hand, to withſtand temptation to evill and ſinne, that ſhall at any time be laid againſt us, that we pray for in this Petition?*

Pro. 4. 23. Mat. 25. 45. 1 Theſſ. 5. 6. 2 Tim. 4. 5. 1 Pet. 5. 8.

Anſw. This; Spirituall watchfulneſſe to prevent the ſubtilties, ſlieghts, and cunning of Satan, whereby hee doth commonly allure men to ſinne, and ſeeke to draw them to the practiſe of ſinne, that God would make us wary and circumſpect, and watchfull over our owne hearts, and wayes, that wee bee not circumvented by the ſubtilties, ſleights, and cunning of Satan, whereby hee doth commonly allure men to ſinne, and ſeek to draw them to the practiſe of ſinne?

Queſt. *Wherein ſtands that ſpiritual watchfulneſſe to prevent*

prevent the ſubtilties, ſleights, and cunning of Satan?

Anſw. In two things eſpecially,

Queſt. *What is the firſt of theſe?*

Anſw. This; in watching our ſpeciall and ſtrongeſt corruptions, and in being jealous over our ſelves in regard of the ſinnes to which wee are moſt prone, and moſt naturally inclined, as our ſweet ſinnes, *Iob.* 20, 12, 13. our profitable ſinnes, and the like. Hab. 1.16. Act. 19.25. Pro. 28.14.

Queſt. *What is the ſecond thing?*

Anſw. This; in keeping continually watch againſt all occaſions of evill, and chiefely againſt ſuch things as either have been occaſions of evill to us, or ſuch as wee have found our ſelves in danger to fall by, as company, and things and delights indifferent lawfull in themſelves, yet dangerous in regard of our being carried to an immoderate uſe of them. Pro. 5.8. Pſal. 119.37. 1 Cor. 10.23.

Queſt. *What is the ſecond thing we pray for in this Petition,* Lead us not into temptation, but deliver us from evill? 61

Anſw. This; ſtrength of grace to ſtand without falling into ſinne in the time of temptation; that God would in the time of temptation, when we are tempted by Satan to any ſinne, ſtand by us with his grace, and would then adde grace to grace, even new grace to former, and keepe us from falling into ſinne to which we are tempted, and would then make us find his grace ſufficient for us to uphold us; as 2 *Cor.* 12.9.

Queſt. *Is not a child of God able to ſtand without falling into ſinne in the time of temptation by the ſtrength of grace that is in him, unleſſe God adde grace to grace, even new grace to former?*

Anſw. No, he is not; the beſt of Gods children have need in the time of temptation to ſinne, that God ſhould ſtand by them with his grace, and ſhould adde grace to grace, even new grace to the former. Mat. 26.33-35. Epheſ. 6.10.

Queſt. *How doth Gods ſtanding by us with his grace, and adde grace to grace, even new grace to former, and ſo keep us from falling into ſinne in the time of temptation?*

Anſw. Thus; by vouchſafing his holy Spirit to worke in

Psal. 51. 12. us effectually to the strengthening of us against that temptation.

Quest. *How doth the holy Spirit of God worke in us effectually, to the strengthening of us against temptation when wee are tempted by Satan to any sinne?*

Answ. Three wayes especially.

Quest. *What is the first of those?*

Answ. This; By stirring up the gifts and graces of God that be in our soules, and by bringing into exercise, and making us able to exercise and to use them, and by the use and exercise of them, to resist Satan tempting us to sinne: as our faith, our feare of God, our love to God, our care to please God: for these and the like graces may bee in us, and not in exercise; but being in exercise they doe enable us to repell, and to beate backe Satans temptations to evill and sinne.

Gen. 20. 11.
Pro. 14. 27.
Gen. 9. 39.
Nehem. 6. 11.
1 Pet. 5 9.

Quest, *What is the second way?*

Answ. This; by putting good motions into our hearts, and good and holy meditations into our mindes, touching the greatnesse of sinne we are tempted to, and the uglinesse of it, and the danger of it, and the fruits that will follow on the committing of it: as that it is against the infinite maiestie of God, that it will deface in us the Image of God, and make us like the Devill: that the pleasure and seeming good of it, is but short and momentary; that it will bring with it horror of conscience, and perplexitie of mind, and intollerable burthen, and make us liable to the curse of God; all plagues and judgements in this world, and eternall woe and miserie in the world to come.

Gen. 39. 9.
Psal. 50. 4. 5.
Heb. 11. 25.

Quest. *What is the third way?*

Answ. This; by bringing to our remembrance the Word of God, which we have hid in our hearts, and by making us able to have such places and sentences of Scripture ready against temptation, that are direct against it. Thus *Ioseph* prevailed against the temptation of his Masters wife, by remembring the seventh Commandement. *Genesis* 39. 9.

Psal. 119. 11.
Mat. 4. 4. 7. 10.
Ephes. 6. 17.

Quest. *What is the third thing we pray for in this Petition,*

Lead

Lead us not into temptation, but deliver us from evill? 62

Answ. This; strength of grace to stand without falling into sin in the continuance of temptation: that in the time of temptation continued, when we are tempted by Satan againe and againe, oftentimes to the same sinne, God would uphold us by his grace, and would then make us able to stand fast, and to hold out without yeilding: for Satan will not cease to assault us again and again with the same temptation to the same sinne, hoping in time to winne our consent, and to give us the foyle. Gen. 39. 10. Judg. 16. 6. &c. 16, 17. 2 Cor. 12. 7, 8.

Answ. How doth God make us able to stand fast, and to hold out without yeilding in the time of temptation continued, when wee are tempted by Satan againe and againe to the same sinne?

Answ. Two waies especially.

Quest. *What is the first of those?*

Answ. This; by making us persever and continue in imploying and well using the good gifts and graces of his spirit that be in us; as our faith, our feare of God, our love of God, our care to please God, and the like: for the more grace is used and exercised, the more it is increased and strengthened. *Lot* was kept from uncleanneſſe in Sodome, the Lord there making him continue his feare of God, and his care to avoid that sinne in the midst of Sodom; but when he was in the moutaine, and began to slacke his feare of God, and his care to please God, then he fell to drunkenneſſe and incest, *Gen.* 19. 30. to the end. Psal. 119. 117. Mat. 25. 29.

Quest. *What is the second way?*

Answ. This; by stirring us up, and making us able to use speciall and extraordinary prayer, and to power out our hearts before God after an extraordinary manner, and above our usuall custome, by such prayer as is expressed by deep sighes and groanes, lowd crying, often repeating the same petition, and by unusuall motions of the parts of the body with sighes, and especially when we are tempted by Satan againe and againe. Psal. 38. 9. Rom. 8. 26. Psal. 34. 3. Mat. 26. 39. 42, 43, 44. 2 Cor. 12. 8. Luk. 18. 13.

Quest. *What is the fouth thing we pray for in this Petition,* Lead us not into temptation, but deliver us from evill?

Answ. This; if God see it good so to humble us, as by leaving us to our selves for a time, to let us take a fall, and to be foyled by temptation to evill and sinne; that then hee would not let us faile finally, but that he would graciously raise us up againe by saving repentance.

Psal. 51. 12.

Quest. *Cannot a child of God, having been foyled by temptation to evill and sinne, and fallen into sinne, recover and raise up himselfe againe by saving repentance, by the power of grace that is in him?*

Answ. No, he cannot; the best of Gods children having been foyled by temptation to evill, and fallen into sinne, cannot recover and raise up himself by saving repentance, unlesse God give it to them.

Zach. 12. 19.
Luk. 22. 61, 62.

Objection. A child of God cannot finally fayle, and fall from grace.

Quest. *What need he then being fallen into sinne, pray that God would raise him up againe by saving repentance?*

Answ. Though God will certainly raise up his child being fallen into sinne by saving repentance, and will certainly give it unto him in his due time, yet hee will have his child humbled for his sinne, and will have him in obedience to him to crave repentance at his hands: The certiantie of the thing in Gods purpose takes not away our obedience to God.

Ezech. 36. 37.
Joel. 2. 32.

63

Quest *What is the fift thing We pray for in this Petition,* Lead us not into temptation, but deliver us from evill?

Answ. This; a restraint of the malice and power of Satan against us, and a restraint of the power of our spirituall enemies, the world and our own corruption: That God would tye up Satan, and by his almighty power restraine and represse his malice and power, and not suffer him to exercise his malice and power against us; and would also restraine and represse the power of other our spirituall enemies, as of the world, of our own corruption, and the like.

Zach. 3. 1, 2.
Rom. 16. 20.
Jud. vers. 6.
Revel. 20. 2, 3.
1 Joh. 3. 8.

Objection. *Revel.* 20. 7. 8. Satan is now loosed, and hath libertie to doe what he can against us; and therefore it seemes to be in vaine now to pray that God would restraine and represse his malice and power against us.

Quest.

Queſt. *How is this to be anſwered?*

Anſw Thus; the meaning of that place, is, that Satan is now looſed, not ſimply, but comparitively in regard of former reſtraint: as when a Dog that hath been tyed up very ſhort and cloſe, hath his chaine let out farther, or lengthened, hee may be ſaid to be looſed, and ſo Satan is ſaid to be looſed.

Queſt. *What is Satans power againſt us, that wee intreat God in this petition, to reſtraine and repreſſe?*

Anſw. It is a power, if God doe not keep us, to carrie us to any evill, and to bring us to as fearefull ſinnes as ever any were brought unto, and to deſtroy us utterly in a moment, both ſoules and bodies. Hence Satan is called the ſtrong man armed, the god of this world, a great red Dragon, a roaring Lyon, principalities and powers. Luk. 11.21. 2 Cor. 4.4. Revel. 12.3. 1 Pet 5. 8. Ephel. 6.12.

Queſt. *Hath Satan power to enforce us to ſinne, and to carry us to evill and ſinne violently, if God do not keep and preſerve us?*

Anſw. No, he hath not; Satan cannot ſimply and directly force us to any ſinne, hee hath no power to conſtraine our wills, and to make us ſinne except we be willing, for that is againſt that nature which God hath given to the will of man, to be enforced; and the Devill is the father of ſinne, but our own concupiſcence is the mother, and what can the father do without that mother. Jam. 1.14,15. Mat. 4 6.

Queſt. *How then doth the Devill carrie us to evill and ſin, if God doth not keep us and preſerve us?*

Anſw. By a perſwading ſlight, partly by deluding the minde and judgement by faire allurements, as by promiſe of eaſe, ſafety, profit, pleaſure and the like: and partly by feares, and terrours, by ſome meanes or other, he perſwades the will to yeild to him; if he could force our wills, he would then never faile of his purpoſe, God permitting him to tempt. Thus *Eva*, Thus *Achan*, Thus *Shadrach*, *Meſhach* and *Abednego*; and *Daniel* to ceaſe praying. Gen. 3. 6. Joſh 7.21. Dan. 3.12 13. Dan. 6.10.

Qu. *If a place be by Gods permiſſion haunted by the Devill, and abuſed by ſome evill ſpirit, and he hath there power to doe hurt, may a man frequent or abide in ſuch a place or no?*

Anſw. A man may not voluntarily thruſt into ſuch a place,

place, it is as absurd for any needlesly to adventure into such a place, as to goe to a Lyons denne, or to come within the chaine of a madde Dog, or an hunger-bitten Beare. The Devill is a Lyon, 1 *Pet.* 5.8. and a Dragon, *Revel.* 12.13.

Quest. *If by Gods providence wee be called to live in such a place, what are we then to do?*

Jud.ep.vers.9. *Answ.* We must then, not stand to reason with the Devill, but betake our selves to God by humble and heartie prayer, and complaining of Satans vexation and make God our shelter and defence, both for soule and body.

64 Now touching our other Spirituall enemies, the world and our own corruption.

Quest. *What is the power of the world, that we intreat God in this Petition to restrain and represse?*

Num.24.11. Prov.7.16. Mat.4.9. 2 Tim.4.10. *Answ.* It is a power to allure and to draw us to evill and sinne by pleasures, profits, honours and preferments of it: the world holding out and presenting these things as baites to entangle our hearts, and to insnare our affections with a mind towards them, and with a love and liking of them above measure; thereby to bring us to the practise of evill and sinne.

Quest. *How doth God restraine and represse that power which the world hath to allure, and to draw us to evill and sin, by the pleasures, profits, honours and preferments of it?*

Answ. Two waies especially.

Quest. *What is the first of those?*

Psal.131.1,2. 1 Cor.7.31. Galat.6.14. 1 Tim.6.9. *Answ.* This; by weaning and with drawing our hearts from the world, and from the things of it, and making us use this world and the things of it, as though we used them not: and so to use them as that we set not our hearts on any earthly thing, either to love it or feare it; and making us as dead men to the world, as weaned children: and as he that will bee rich, so hee that will have pleasures, profits, honours and preferments in the world, shall fall into divers temptations.

Quest. *What is the second way?*

Answ. This; by putting into our minds holy thoughts, and holy meditations, concerning the pleasures, profits, and pre-

preferments of this world, as that they yeeld not that good they seeme to promise: they promise peace and felicitie, and yeeld nothing but vanity and vexation of spirit, and they are vaine and insufficient to give us true content; that they are fickle and fugitive, vanishing and transitorie; and that in the sinfull injoying and using of them, wee losse better things: as peace of conscience, and it may be our own soules, and we sell Heaven for a messe of Pottage, as *Esau* did his birthright.

Gen 25.33.34 Eccles.1.2 &.2 11.& 12.8. Jsai.40.6. Mat.16.28. Act 25.23. 1 Cor.7.31. 1 Tim.6.17.

Quest. *What is the power of our own corruption, that we intreat God in this petition, to restraine and represse?*

Answ. It is a power to send forth into the soule, and to fill it with evill thoughts, sinfull motions and lusts, and to send forth sinne and evill workes, in and by all the powers of the soule, and in and by all the parts and members of the body.

Mat 15.19. Rom 7.5. Galat.5,17,19. 20,21. Jam.1.14.

Qu. *How doth God restraine and represse that power which our own corruption hath to send forth into the soule, and to fill it with evill thoughts and sinfull motions, and to send forth sin and evill workes, in and by all the powers of the soule, and in and by all the parts and members of the body?*

Answ. Either by limiting it and keeping it in, by the naturall temper and constitution of the body, or by feare of shame and punishment, or by desire of honour and reward, and the like: or by mortifying of it, and by the power of his grace, abating and weakning the strength of it, and by little and little killing and abolishing it: and his worke of mortification, we especially pray for in this petition.

Gen 20,6. Rom.13.3.4. Deut 30.6. Psal. 51.10. Coloss.2,11.

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Quest. *What is the sixt thing wee pray for in this petition,* Lead us not into temptation, but deliver us from evill?

Answ. This; an increase of grace and spirituall strength, whereby we may be enabled to every good worke, and such helpes as may further us in well doing; that God would increase and perfect the good worke of grace in us, enabling us thereby to every good worke, and would afford us such helpes as may further us in weldoing. *Psal.* 51.12. Establish me with thy free spirit, because it sets us every day more and more at liberty, out of the reach of sinand Satan.

Psal.51.12. Psal.119.32 Ephes.3.16. Philip 1.9.11. Coloss.1.9.10. Heb 13.21. 2 Pet.2.18.

Quest.

Queſt. *What are the helpes that may further us in wel-doing that we pray for in this petition?*

Anſw. Foure eſpecially.

Queſt. *What is the firſt of theſe?*

Pſ. 119.33.34. Iſai.8.19,20. Jere.8.9. Coloſſ.1.9,10. Prov.15.22. Prov.19.20. Prov.27.9. Dan.4.24. 1 Cor.7.25. 2 Cor.8.10.

Anſw. This; holy inſtructions, and good and holy advice and counſell: That God would vouchſafe to us holy inſtructions, in and by the publike miniſterie of his Word, and by our private reading of it, and good and wholſome and holy advice and counſell, from ſuch as are endued with heavenly wiſedome, and are able holily and wholſomly to adviſe and counſell us touching the good waies of God.

Queſt. *What is the ſecond help?*

2 Chro.20.20. & 32,7,8. Act.18.27. Rom.1.11, 12. Coloſ.4.11.

Anſw. This; holy exhortations and incouragements, that God would be pleaſed to afford us ſuch as are able and willing to exhort us, and to ſtirre us up, and to encourage us to every good duty.

Qu. *What is the third help?*

Pſal.119.63. 115. Prov.13.20. 1 Cor.15.33. Philip.3.17.

Anſw. This; good examples and good companions: that God would vouchſafe to ſet before us, the examples of good and holy men and women, and would afford us ſuch to live and converſe withall, and to be our aſſociates and companions, as are holy and truly religious.

Queſt. *What is the fourth help that may further us in Wel-doing, that we pray for in this Petition?*

Pro.10.22. 1 Cor.3.6.7.

Anſw. This; Gods bleſſing on the holy inſtructions, good advice and counſell, and on the holy exhortations and encouragements; and on the good examples and good companions that the Lord doth afford to us: That God would be pleaſed to bleſſe all theſe things to us for our good, for without his bleſſing they can do us no good.

Qu. *What is the ſeventh thing we pray for in this Petition,* Lead us not into temptation, but deliver us from evill?

Anſw. This; that what ſtrength of grace, either aforehand or in the time of temptation, and in the temptation continued; or what raiſing up being foyled by temptation, and fallen into ſome ſinne; or what reſtraint of Satans malice and power, or of the power of the world, or of the corruption of nature; or what increaſe of grace and ſpiritull ſtrength, and

and helpes that may further us in wel-doing, we crave at the hands of God for our ſelves, that the Lord would vouchſafe the ſame to all others his elect, yet living on the face of the earth; that they may be kept from falling into ſinne, and may live holily as well as our ſelves. Luk.22.32. Joh.17.15.

Now to the matter of Deprecation, things we pray againſt in this petition, *Lead us not into temtation, but deliver us from evill.* 66

Qu. *What are the things we pray againſt in this petition,* Lead us not into temptation but deliver us from evill?

Anſw. Foure things eſpecially.

Queſt. *What is the firſt of thoſe?*

Anſw. This; Satans temptations, actions, and intices-ments to evill and ſinne; That God would not ſuffer Satan to aſſaile us by any temptation to ſinne, but would of his mercy keepe us from knowing temptations to ſinne, *Math.*26.41. 2 *Cor* 12.8. The Apoſtle prayed not onely to be upheld in temptation, but that the buffetrings of Satan might depart from him.

Queſt. *Are we to pray againſt Satans temptations and inticements to ſinne, and that God would keepe us from knowing temptations to ſinne abſolutely, or no?*

Anſw. No, we may not; but from knowing of them only ſo farre as may ſtand with Gods will and pleaſure, and ſo far as may ſtand with his glory and our good; as Chriſt prayed that the Cup might paſſe from him, *Matth.*26.39. and God hath promiſed that he will give the iſſue with the temptation, that we may be able to beare it, 1 *Cor.* 10.13.

Satans temtations, motions, and inticements to evill and ſinne, are in Gods purpoſe to our good, wee being Gods children: and they are alſo directed by God to our good, and through them God worketh much good unto us, and effecteth grace upon ſinne, as *Rom.*8.28. *All things work together for the beſt, to them that love God.* Therefore it ſeemes we may not pray againſt Satans temtations at all. Objection.

Queſt. *How is this to be anſwered?*

Anſw. Thus; Satans temptations to evill and ſinne, are

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to be considered, not only as they are in Gods purpose, and in the effect that he produceth by them, who is able to bring good out of evill; but they are also to be considered, as Satan intendeth hurt in them, and by them produceth sin; and so we may and ought to pray against them, according to the Devills intent and work; and to intreat God to turn the Devills effect produced by them, to our good, as God himself intendeth and worketh; so as we may say as *David* doth, *It is good for me that I have been afflicted, Psal.* 119. 71. So of Satans teptations: it is good for me that I have been tempted.

Qu. *What is the second thing we pray against in this Petition,* Lead us not into temptation, but deliver us from evill?

Answ. This; such things as being either simply evill, or in themselves indifferent, may be meanes or occasions of sinne to us that God would avert and turne away, and keep from us, such things as being either simply evill, or in themselves indifferent, may bee meanes and occasions to us, through our corruption, to draw us to sinne. *David* held it a mercie of God, that he was kept from that sin, to which he was occasioned by *Nabals* churlish answer, *Gen.* 25. 32, 33, *Prov.* 30. 8, 9. *Agar* prayed that God would keep from him extreame povertie and abundance, which might be occasions of sinne to him, as of denying God, of stealing, and taking that which was not his.

Objection. Some of Gods servants have been exceeding poore, as *Lazarus* and *Paul*, and some have been very rich; as *Abraham*, *David*, and *Ioseph* of *Aremathea*, and yet have walked holily and uprightly: It seems therefore not lawfull to pray against either extreame povertie, or abundance of wealth: but rather we are to pray for *Pauls* gift, to know how to want, and how to abound, *Phil.* 4. 12.

Quest. *How is this to be answered?*

Answ. Thus; extreame povertie or abundance of wealth are not simply and absolutely to be prayed against; but only for the danger of sinning, which they often bring men unto: riches in themselves move not men, nor bring them to forget or blaspheme God; but when vanitie is not removed from

from the poſſeſſors of them, ſuch effects do alwaies follow, and rich perſons wanting grace, commonly give themſelves to truſt in riches, to eaſe and to bravery, to ſurfetting, and to a thouſand vices. *Deut.* 32. 15, And ſo extreame povertie many times drives men through their owne corruptions to impatiency, to take Gods name in vain, to unlawfull ſhifts and ſuch like.

If ſuch things as may be occaſions of ſinne to us, are to be prayed againſt; then good things as prayer, giving of almes; and ſuch like, which are ſometimes occaſions of pride, and of vaine glory, are to be prayed againſt. *Objection.* 67

Queſt. *How is this to be anſwered?*

Anſw. Thus; occaſions of evill are either given to our corruption, as from things either ſimply evill or indifferent; or not given, but only taken by our corruption, as they are from good things and good duties which wee are commanded to performe: and theſe are not to be prayed againſt, becauſe of the occaſion of evill meerely taken from them.

Q. *What is the third thing we pray againſt in this Petition,* Lead us not into temptation, but deliver us from evill?

Anſwer. This; ſpirituall deſertion, Gods forſaking of us, by withdrawing his grace, and the aſſiſtance of his holy ſpirit from us, and by leaving us for a time, and giving us over to the power of the Divell, and of our owne luſts, that God would not withdraw his grace and aſſiſtance of his holy ſpirit from us, and leave us to our ſelves, and give us over to the power of Satan, and of our owne luſts, and ſo let us fall into ſinne, which ever followeth on Gods forſaking of us, and is commonly a puniſhment or correction for ſome former ſinne. Thus it was with *Hezekiah.* 2 *Chro.* 32. 31. *Pſa.* 119. 8.

Queſt. *What are the ſinnes for which God doth commonly withdraw his grace from men, and leave them to themſelves, and give them over in this ſpeciall manner to themſelves?*

Anſw. Five eſpecially.

Queſt. *What is the firſt of thoſe?*

Anſw. This; a refuſing, or a ſlight and formall receiving of the truth, when men receive not the truth of the Word

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of God, and especially of the Gospel, with a liking of it,
John 3.19. and with a true love to it: it is just with God to deprive
2 Thess. 2.10. them of it, and withdraw his grace from them, and leave
11. them to themselves.
2 Tim. 4.34.

Quest, *What is the second sin for which God doth commonly withdraw his grace from men and leave them to themselves, and give them over in speciall manner?*

Answ. Abusing and not making a right use of that know-
Rom. 1.21,22. ledge that men have: when men do abuse their knowledge
23,24. to a lifting up of themselves above others, or to maintaine
1 Cor. 8.1. some errour or sinne: it is just with God to with draw his grace from them, and to leave them to themselves.

Question. *What is the third sinne for which God doth commonly withdraw his grace from men, and leave them to themselves, and give them over in speciall manner?*

Answ. This; a willingnesse to be ignorant of the truth,
Psal. 18,8,9,10 and a wilfulnesse in the practise of evill and sinne: when men
11.12. are willingly ignorant, and will not receive knowledge,
Jer. 44.25,26 though meanes of knowledge be offered to them and used, or
Ezech. 14.45. are wilfull and obstinate in the practise of evil and sinne: it
2 Thess. 2.12. is just with God to withdraw his grace from them, and leave them to themselves.

Question. *What is the fourth sinne for which God doth commonly withdraw his grace from men, and leave them to themselves and give them over in speciall manner?*

Answ. This; idlenesse, when men live either without a lawfull calling, or negligently in their honest and lawfull calling: it is just with God to withdraw his grace from them, and to leave them to themselves. Thus it was with *David.* 2 *Sam* 11.1.2,. and for this, God gave *Sodom* over to uncleanesse, *Ezech.* 16.49,

Question. *What is the fift sinne for which God doth commonly withdraw his grace from men, and leave them to themselves, and give them over in speciall manner?*

Math. 26.8.9. *Answ.* This; an allowance of some secret and close sinne:
John 12.4.5. when men allow themselves in some secret and close sinne,
Math. 26.14. not knowne to the world, it is just with God to give them
15,16. over

over to some open grosse sinne, as *Iudas* allowing himself in the sinne of covetousnesse, God gave him over to Treason to betray his Master.

Quest. *What is the fourth thing we pray against in this petition*, Lead us not into temptation, but deliver us from evill?

Answ. This; Satanicall practises, such practises wherein Satan hath a speciall hand and worke, and wherein we joyne with Satan if we use them: as Magicke, Sorcerie, Charmes, Witch-craft, and the like,: that God would keep us from all such Devillish practises: for it is grosse hypocrisie to pray to be delivered from evill, and especially from the evill one, Satan, and yet to give our selves to the practise of those things wherein Satan hath a speciall hand and worke. 2 Tim. 4 18.

Now to the conclusion for confirmation of prayer, delivered by Christ himselfe in these words, 43

For thine is the Kingdome, power, and Glory, for ever. Amen.

These words are not found in the Evangelist *Luke*, but in *Mat.*6.13. they are expressed, and it is sufficient that one Evangelist hath recorded them.

Qu. *What are the generall things contained in these words?* For thine is the Kingdome, the Power and the Glory, for ever, Amen.

Answ. These; first, a reason why we aske all those things that are contained under these sixe Petitions a forregoing at Gods hands, because his is Kingdome, Power, and Glory for ever; in these words, *For thine is the Kingdome, the Power, and the Glory, for ever.*

Secondly, a shutting up of our requests in the word *Amen.*

Now to the opening of these words, of the reason, *For thine is the Kingdome, Power and Glory, for ever.*

Q. *What are we here to understand by the word*, Kingdome? Gen. 14. 19.

Ans. Absolute soveraignety, and right over all things, in which respect God is the absolute Lord, and owner of all things that are: and hath also soveraigne and absolute authoritie Gen. 17. 1. 1 Cro. 29. 11.

ritie over all things, ruling and gouerning them, and bringing them into absolute subjection as it pleaseth him.

Question, *What are wee here to understand by the Word Prayer?*

Psal.115.3. Mat.3,3. *Answ.* Omnipotence; Almightinesse, whereby God is able to doe whatsoever hee will, and whatsoever is a worke of power, and is able to doe more then either hee doth or will doe.

Question, *What are Wee here to understand by the Word* Glory?

Psal.29 2. Psal.96.7. Luk.2.14. *Answ.* Fulnesse of Majestie, brightnesse, excellencie and worthinesse, to which all honour, praise, glorie, and high estimation is most due, and most properly belonging, and to be given.

Quest. *What is here meant by the word* (Thine,) *thine is Kingdome, thine is Power, thine is Glory?*

Jud.vers.8. Psal.62.11. Dan.2.37. *Answ.* Thus much; that Kingdome, Power, and Glory, do belong to God particularly and alone, and to none other originally and absolutely though these Attributes bee communicated to some creatures; as to Angels, and to Princes, and Magistrates, as Gods Vicegerents on Earth; yet God alone hath them originally of himselfe, and absolutely without dependance.

Quest. *What is here meant by the word* for ever, *or* for ages.

1 Tim.1.17. Revel.1.4. *Answ. For ever*, or *for ages*; here signifies, not as sometimes in the Scripture it doth, a certaine and distinct time, but eternitie: and by these words *for ever*, or *for ages*; is meant that Kingdome, Power and Glorie, do belong to God eternally without beginning or end, *Isai.*41.4.

Objection. Satan hath a Kingdome contrary to Gods Kingdome, and hence he is called the God of this world: 2 *Corinth.*4.4. and the Prince that ruleth in the Ayre. *Ephes.* 2.2. and in his practise he continually rebells against Gods will revealed: and therefore Gods Kingdome is not absolute.

Quest. *How is this to be answered?*

Answ. Thus: though Satan and his Angels, and all other

ther his instruments doe oppose against Gods Kingdome, and against his will revealed in his Word; yet God overrules them and restraines them at his pleasure, and most wisely disposeth of all their oppositions and workes, to his owne glory and the good of his people, and their owne ruine. Job 1.12. Job 2.6.

Satan hath power to sinne which is not from God, therefore God alone hath not all power. *Objection.*

Quest. *How is this to be answered?*

Answ. Thus; to sinne is no power but rather a want of power, and sinne is from impotencie and weakenesse, and not from power; and all the strength and power that Satan hath in moving, stirring, or working, is of God and from God.

Quest. *What are the things offered from those words,* Thine is Kingdome, power and glory for ever, *being rightly understood as they have been opened?* 69

Answ. Either some speciall things, or things more generall.

Quest. *What are the speciall things offered from those words,* Thine is the Kingdome, power and glory for ever, *being understood, as before they have been opened?*

Answ. They are two things: first, arguments serving to strengthen and to support our faith in prayer: and secondly, a forme of praising God, to whom we pray.

Of these in order.

Quest *What are the arguments serving to strengthen and to support our faith in prayer, contained in these words,* Thine is Kingdome, power and Glory, for ever?

Answ. They are foure. 1; from the Kingdome of God. 2. from the power of God. 3. from the glory of God. 4. from the eternitie of his Kingdome, Power, and glory.

Quest. *How doth Gods Kingdome, his absolute soveraignitie and right over all things, serve to strengthen and to support our faith in prayer?*

Answ. Thus; the due consideration of it makes us in our prayers, to rest and relie on God our Soveraigne Lord and King, as most willing to depose of all things for our good:

as we promiſe to our ſelves peace, protection, welfare, and the benefits of ſubjects from earthly Kings being good, whoſe ſubjects we are: ſo we duly conſidering that God is the abſolute Lord and King in Heaven and in Earth, wee thereupon perſwade our ſelves that he will procure all good to us, who live under his government and are his ſubjects, And ſo is Gods Kingdome his abſolute ſoveraignetie and right over all things, a notable proppe to our faith in prayer. *Pſalme.* 5. 2. *Pſalme.*29. 10. The Lord remaineth a King for ever; then he ſubjoynes: *verſe.*11. *The Lord ſhall give ſtrength unto his People, the Lord ſhall bleſſe his People with peace.* Pſalme. 84.3. *O Lord God of Hoſts, my King and my God.* the Verſe. 8. *O Lord God of Hoſts, heare my Prayer?*

Queſt. *How doth Gods power, his omnipotencie, his almightineſſe ſerve to ſtrengthen and to ſupport our faith in Prayer?*

Anſw. Thus; the due conſideration of it, makes us in our Prayers to reſt and to relie on God, as moſt able to do us good, as moſt able both to give us all good things we crave at his hands in the name of Chriſt, according to his will, both for our ſoules and bodies, and alſo to avert and turne away from us all thoſe evills wee pray againſt; for it is not enough that God hath Kingly autority over all things, unleſſe he hath alſo power of working all things for our good: a King may have a large heart to wiſh well to his Subjects, and yet have weake hands, and bee unable to doe them good: but God being our Soveraigne Lord and King, and alſo Almightie, the conſideration of it is a ſpeciall proppe to our faith in Prayer. *Geneſis.* 18. 14. *Sarah* is ſtird us to beleeve the promiſe. So *Ieremiah*, *Ieremi.* 32. 2. *Behold I am the Lord God of all Fleſh:* Is there any thing too hard for mee. So the Virgin *Mary*. *Luke*, 1, 37.

Rom. 4. 20, 21. Ephes. 3. 20.

Queſtion. *How doth Gods glory, his fulneſſe of Maieſtie, brightneſſe, excellencie and Worthineſſe; to which all honour, praiſe, glory, and high eſtimation is due, ſerve to ſtrengthen and*

to

to ſupport our faith in prayer.

Anſw. Thus; the due conſideration of it makes us reſt and relie on God for the hearing of our prayers, and for the granting of our lawfull requeſts, as a thing ſtanding with the glory of his great name; it being Gods honour to heare and grant the requeſts of his Children; and to bleſſe them with all good things ſpirituall and corporall, the conſideration of it is a ſpeciall proppe to our faith in prayer. Pſal 65.1,2.

Queſt. *How doth the eternitie, the everlaſtingneſſe of Gods Kingdome, Power, and Glory, ſerve to ſtrengthen and to ſupport our faith in prayer?* 70

Anſw. Thus; the due conſideration of it makes us in our prayers to reſt and relie on God for the hearing of them, and for the granting of our lawfull requeſts at all times, and in what ſtate or condition ſoever we be; in health, in ſickneſſe, in proſperitie, in adverſitie, or in any affliction of body or mind. For God having abſolute ſoveraigntie over all things, and being Almightie and a moſt glorious God, it ſtandeth with the glorie of his great Name, to bleſſe his Children with all good things; and Kingdome, Power and Glorie belonging to him eternally and for ever, we can at no time ſue to God for favour, mercie, grace, or good things ſpirituall or corporall in vain, we ſuing to him as we ought: and ſo the conſideration of the eternitie of Gods Kingdome, Power, and Glory, is a ſpeciall prop to ſtrengthen and to ſupport our faith in prayer. Pſal 145.13. to the end. Iſai.40. 27. to 30.

Now to the ſecond ſpeciall thing, offered from this forme of prayſing God.

Queſt. *What is the forme of prayſing God, that is offered from theſe words,* (Thine is the Kingdome, Power, and Glorie for ever)?

Anſw. This it is; a free, willing, and thankefull acknowledgement of Kingdome, Power, and Glorie, to belong to God; and an aſcribing and giving of theſe three things to him, which do generally comprehend all matter of praiſe and thankſgiving that is due to God. Thus Jud. verſ. 25. Revel. 5.6.

did *David* bleſſe God: 1 *Chronicles.*29.11.12.

Queſtion. *How doe wee freely, willingly, and thankefully accknowledge Kingdome to belong to God, and aſcribe and give Kingdome to him?*

Joh.12.7.8.9. to the end.

Anſw. Thus; when wee freely, willingly. and thankfully, acknowledge Gods ſoveraigntie over every creature, and that good and that excellencie that is in any creature, is Gods right and intereſt to be diſpoſed of at his owne good pleaſure, and doe aſcribe the ordering and diſpoſing of every creature, and the good of every creature, wholly and only to God.

Queſt. *How doe we freely, willingly, and thankfully, acknowledge power to belong to God, and aſcribe and give power to him?*

Pſal.62.10,11. Pſal.96.7,8. Dan.2.20 to 23.

Anſw. Thus; when we freely, willingly, and thankefully acknowledge the power that is in every creature of working or effecting of any good, to bee derived from the power of GOD, and doe aſcribe the power that any creature hath to doe us good; and the good wee receive from any thing in any kinde whatſoever, ſpirituall or corporall, to come from the powerfull hand of God, and that it is Gods power that makes any thing ſerve for our good, and for our comfort in any meaſure.

Queſt. *How doe Wee freely, willingly, and thankefully acknowledge glory to belong to God, and aſcribe and give glory to him?*

Pſal.50.23. Pſal.145.1,2,3 Act.3.8.

Anſw. Thus; when we freely, willingly, and thankefully acknowledge the Lord, to be moſt worthy of all praiſe, for the good that is found in any creature; and we finding good and comfort ſpiritnall or corporall from any thing, doe aſcribe and give praiſe and glory to God for the ſame: and that wholly and only.

Objection. God is perfection of glory in himſelfe, and therefore hee needeth no glory or praiſe from us.

Queſt. *How is this to be anſwered?*

Anſw. Thus, our prayſe of God is not needfull in reſpect of God himſelfe; but in reſpect of us it is needfull, wee being

being creatures are bound to praise God our Creator; and it is our chiefe good and happinesse to praise him, and to give glory to his Name.

Quest. *What are the generall things offered from this, that power is here given to God, being considered apart and by it self?* 71

Answ. Foure things especially.

Quest, *What is the first of those?*

Answ. This; that God is to be feared above all creatures, for though Satan and the great men of the world, wicked Princes and Rulers have dominion and power; yet their power is not of themselevs, but from God; and they can do nothing but by power and permission from God: but God of himself can save or destroy, his is power originally and absolutely. Nehm. 1.5,6. Mat. 10.28. Jam. 4.12.

Qu. *What is the second generall thing offered from this, that power is here given to God, being considered apart & by it self?*

Answ. This; that submission is to be yeilded to God in all our afflictions, when we are under the crosse, any tribulation or affliction; wee are to humble our selves under the mighty hand of God without resistance or repining; for it is he who correcteth us who is Almightie, able to what hee will, his is power. Dan. 4.31,32. Jam. 4.10. 1 Pet. 5.6.

Qu. *What is the third generall thing offered from this, that power is here given to God, being considered apart & by it self?*

Answ. That power and abilitie to doe any good in any kind whatsoever, is to be sought for at the hands of God; when we are to performe any worke or any dutie, either of Pietie and Religion towards God, or of love and mercy, either towars our selves or others: we are to seeke to God, that by power, strength and grace from him; we may be inabled to doe it: his is power, 1 *Sam.* 2.8. hee raiseth up the poore out of the dust: and lifteth up the Begger from the dungill to set them among Princes, and to make them inherit the seate of glory, in his own might.

Question. *What is the fourth generall thing offered from this, that power is here given to God being considered apart and by it self-*

Anſ. This; that all Gods promiſes and all his threatnings,
2 King. 17. 23. ſhall certainly and effectually be accompliſhed, as hee hath
Iſai. 55. 11. promiſed or threatned; nothing can ſtop or hinder him, or
Jere. 44. 29. fruſtrate and make void his purpoſe, in making good what
2 Cor. 1. 20. he hath either promiſed, or threatned: his is power, hee is ſtrong to performe whatſoever it pleaſeth him.

Queſt. *What is in generall offered from this, that glory is here given to God, being conſidered apart and by it ſelfe?*

1 Sam. 2. 30. *Anſw.* This; that true honour, glory and praiſe, in the
Joh. 5. 44. world, comes to men only from God, and is given to man of God; his is fulneſſe of glory, and of his fulneſſe doth he impart ſome meaſure of glory and honour here in this world, to ſuch as honour him and ſeek it in well-doing, *Heb.* 11. 2. By faith manifeſted in the fruits of it, our Elders were well reported of.

Objection. Some worthy Servants of God live obſcurely, and are of no reckoning in the world; yea, they are accounted baſe and contemptible, as the filth of the earth. 1 *Cor.* 4. 13.

Queſt. *How then doth God impart a meaſure of glory and honour here in this world to ſuch as honour him, and ſeeke it in wel-doing?*

Anſw. Firſt, God ſees obſcurity as well as povertie to be meete and profitable for ſome of his children.

And againe, the holy ſervants of God are baſely accounted of in the world onely by men of the world, that cannot diſcerne who are to bee honoured: and they are reproached of them for wel-doing; and that is their glory, *Heb.* 11. 26. *Moſes* preferred it, and eſteemed the rebuke of Chriſt, greater riches then the treaſures of Egypt: and when they lie under diſgrace in the world, then are they honoured in the hearts of all Gods Children that know them, which is true honour.

Qu. *What are the generall things offered from theſe words,* Thine is the Kingdome, Power and Glory, for ever?

73 *Anſw.* Either ſuch things as theſe words do offer being joyntly conſidered: or ſuch things as they do offer being conſidered ſeverally.

Queſt.

Question. *What are the generall things offered from these words joyntly considered?*

Answ. Two things especially.

Quest. *What is the first of these?*

Answ. This; that praise and thanksgiving to God must be joyned to prayer: that we must as well give thankes and praise to God, as pray unto him for grace, and for things needfull: as in the six Petitions we make request for things needfull, so in these words wee give praise and thanks to God. Philip. 4.6. Coloss. 3.17. Coloss. 4.2. 1 Thess. 5.17, 18.

Quest. *What is the second generall thing offered from these words joyntly considered?*

Answ. This; that in prayer we must abase our selves before God, and utterly deny our selves, and all that is in us of our selves, and in humilitie of heart freely acknowledge our own vilenesse and unworthinesse, and unfainedly confesse that shame and confusion belongs to us, and that all power, praise, and glory is due to God. Gen. 32.10. Dan. 9.7,8.

Now to the generall things offered from these words considered severally.

Quest. *What are the generall things offered from this, that Kingdome is here given to God, being considered severally and by it self?*

Answ. Three things especially.

Quest. *What is the first of these?*

Answ. This; that God alone can make and give Lawes truly and properly binding the consciences of men, and that he is the only Law-giver, and hath power to make Lawes, binding the consciences of all men properly; yea, of the greatest Monarchs in the world is his Kingdome. Jam. 4.12. Revel. 1.6.

Objection. *Rom.* 13.5, We must be subject to the higher powers, to Magistracie, not because of wrath onely, but for conscience sake: therefore it seemes that Princes and Magistrates may make lawes binding mens consciences.

Quest. *How is this to be answered?*

Answ. Thus; Princes and Magistrates may make Lawes binding mens consciences, not simply and properly as they be their lawes, but onely in relation to Gods will revealed

in

in his Word, and ſo farre forth as they be agreeable to Gods lawes, and not contrary to common honeſtie, equitie, reaſon, or religion; and ſo their Lawes binde not mens conſciences ſimply as Gods Lawes doe, but only reſpectively as they have reſpect to the Lawes of God; ſo they are to bee obeyed for conſcience ſake.

Queſt. *What is the ſecond generall thing offered from this, that Kingdome is here given to God being conſidered ſeverally, and by it ſelf?*

Anſw. This; that we muſt give to God ſimple and abſolute obedience; Princes and Magiſtrates muſt be obeyed ſo far as they command in the Lord, and for the Lord: but God muſt be obeyed ſimply and abſolutely, and perpetually in all his commandements without exception, ſeeme they never ſo hard, or contrary to fleſh and bloud: is his Kingdome.

Gen.1.7.23. 1 Sam.12.14. Iſai.48.18.

Queſt. *What is the third generall thing offered from this, that Kingdome is here given to God, being conſidered ſeverally and by it ſelf?*

Anſw. This; that we muſt not be diſcouraged when wee are called to ſuffer any thing for the truth, and holy religion of God: for though Tyrants rage and bend their force and might, yet wee have our God a King above them all, for whom we ſuffer, and he can rule and overcome them, and at his pleaſure confound them: is his Kingdome.

Pſal.2.9,10. Pſal.110.2.

Now to the cloſe and ſhutting up of our requeſts in the word *Amen.*

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Queſt *What doth the word* Amen *ſignifie?*

Anſw. The ſignification of it is according to the placing of it, either in the beginning of a ſpeech or ſentence, or at the end of a ſpeech or ſentence.

Queſt. *What doth the word* Amen *ſignifie, when it is placed at the beginning of a ſpeech or ſentence?*

Anſw. An earneſt aſſeveration, or a vehement affirmation; and it is as much as verily, truly, or indeed, and in very truth, and the like thus uſed *Matth.*5.18. *Mark* 3.28. *Iohn* 14,12. & 16.20.

Queſt. *What doth the word* Amen *ſignifie when it is placed at the end of a ſpeech or ſentence?*

Anſw.

Answ. Two things; either a wish of the heart to obtaine what hath been uttered and spoken; or else a perswasion of the heart that the thing shall be obtained. Jere. 11.5. Rom. 1.25.

Quest, *What then doth the word* Amen *here signifie*, Thine is kingdome, power and glory for ever. Amen.

Answ. It being here a shutting up of prayer, and of the Petitions before mentioned, it signifieth and testifieth both our earnest desire, and heartie wish, that so it may be as wee have prayed, and also our full assurance that so it shall bee as wee have prayed, and our assured expectation to obtaine things asked at the hands of God, according to his promise. Nehem. 8.6. Psal. 106 48. 2 Cor. 13.13.

Quest. *What may be gathered from the word* Amen, *being thus understood, and as it is a shutting up of Prayer?*

Answ. Foure things especially.

Quest. *What is the first of those?*

Answ. This; that Prayer and thanksgiving to God ought to bee made with vnderstanding, when wee pray or give thankes to God alone by our selves, wee are to understand what is it that we utter before God, and when we pray or give thanks to God with others, and are the mouth of others in prayer to God, either in publike or in private, we are to expresse our desires in such words, as those with whom wee pray or give thanks may understand in such a known tongue, that *Amen* may be said to our petitions and thankesgivings. Psal. 47.9. 1 Cor. 14.15.16

The word *Amen* is an Hebrew word, and so a word of a tongue unknowne to the common sort of people; and if one word in prayer of speciall use may bee in an unknowne tongue, why may not many words of an unknowne tongue bee used in prayer, and so a whole prayer bee made in an unknowne tongue? *Objection.*

Quest. *How is this to be answered?*

Answ. Thus; though the word *Amen* be an Hebrew word, and so a word of a tongue unknown to most men, yet by the use of it, it is become as familiar and as well knowne as any other English word: as many Latin words, as *Nisi prius*, *Habeas corpus*, and such like other termes of law by common use are become familiar, and well knowne in our English tongue,

Quest,

Queſt. *What is the ſecond thing that may bee gathered from the word* Amen, *being rightly underſtood, and as it is a ſhutting up of prayer?*

Anſw. This; that Prayer and thankeſgiving to God ought to be made in truth of heart: when we pray or give thanks to God, either by our ſelves alone, or with others in publike or in private, or doe joyne with others when they pray or give thankes to God, our hearts muſt be lift up to God, and muſt joyne with the uttering of every requeſt and thankſgiving that is uttered by the tongue: and wee muſt pray and give thankes to God heartily and unfainedly ſo as we may ſay *Amen* to our owne and to other mens petitions and thankeſgivings, with whom we pray or give thanks.

Pſal. 17. 1. Jere. 20, 13. Hoſe. 7. 14.

Queſt. *What is the third thing that may be gathered from the word* Amen, *being rightly underſtood, and as it is a ſhutting up of Prayer?*

Anſw This; that Prayer and thankſgiving to God ought to be made with an holy fervencie, earneſtnes, and importunitie, when we pray or give thanks to God either by our ſelves alone, or with others in publike or in private, we are to do it with an holy fervencie of ſpirit, doubling and redoubling our requeſts and thankſgivings; for the adding of the word *Amen* doth import a repeating and redoubling our petitions and thankſgivings.

Iſai. 37. 17. Dan. 9. 19. Mat. 7. 7

Queſt. *What is the fourth thing that may be gathered from the word* Amen, *being rightly underſtood, and as it is a ſhutting up of prayer?*

Anſw. This; that Prayer and thankſgiving to God ought to be made with faith grounded on the promiſe of God: when we pray or give thanks to God, either by our ſelves, or with others, in publike or in private, we are to do it with faith, reſting on Gods promiſe: for *Amen* is a word of faith, expreſſing full aſſurance that it ſhall be as we have prayed.

1 Tim. 2. 8. Jam. 1. 6. 7. 1 Joh. 5. 14.

Thus, through the mercy of God, I have paſſed through the Lords prayer, and handled the Preface, ſix Petitions, and the Concluſion of it, Now a queſtion or two in generall touching the uſe of it.

Queſt.

Queſt. *Are we onely to uſe the Words of the Lords Prayer, and not any other forme of prayer?*

Anſw. We are not to refuſe this forme of prayer, nor the uſing of the very words of the Lords prayer, for that were a proud contempt of Chriſt his Ordinance; yet wee are not to confine our ſelves only to the words of the Lords prayer, and to uſe no other words: Chriſt never intended to binde us to the forme of words, but of the matter; and it were extreame idleneſſe and ſuperſtition to uſe the words of the Lords prayer alone, and none other. In the dutie of Prayer, varietie of words is required, for the powring forth of our ſoules before the Lord. Luk. 11. 2. compared with Hoze 14. 3.

Queſt. *What is then the uſe of the Lords Prayer?*

Anſw. It ſerves as a paterne and directions to bee imitated and followed, or at the leaſt, aymed at in the framing of our prayers to God at all times, and on all occaſions: for unleſſe our prayers bee framed according to the Lords Prayer. they cannot be pleaſing to God.

Queſt. *Muſt wee of neceſſitie follow all the petitions of the Lords Prayer, in framing a prayer.*

Anſw. No, but only thoſe petitions which do principally concerne the preſent time, place, and occaſion; for oftentimes according to the occaſion, ſome one petition is more then the reſt to be imitated and followed. Act. 4. 24. to. 31. Coloſſ. 1. 9, 10.

Jude Epiſt. verſ. 25.

Μόνῳ σοφῷ σωτῆρι ἡμῶν δόξα καὶ μεγαλωσύνη, κράτος καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας, Ἀμήν.

HOMO DEO, LVTVM FIGVLO. *Eltonus.*

128) of the Lords prayer
fisher on the Litturgie
:48: to: 56: 65: 77: to 84:

of the Lords prayer (129

130). Elton on ye 8 of ye
Romans. The triumph of
a true christian described in
sundry sermons on ye 8 chapter
of ye romans: 11.1: now then
there is no condemnation to them
that are in christ Jesus. which
walke not after ye flesh but after
the spirit: 1: to: 36: coliers worke
:330: to: [illegible]: 390:
2 verse for the law of ye spirit of
life. which is in christ Jesus. hath
freed me from ye law of sinne &
of death: 36: to: 57:
verse 3. for (that was impossible
to the law. in as much as it was weake:
because of the flesh) god sending
his owne sonne. in the
of ye flesh. & for the similitude
sinne in the flesh: 57: to: 96:
verse 4: that ye righteousness of
the law might be fulfilled in us.
which walk not after ye flesh.
but after the spirit: 95: to: 108:
verse 5. for they that are after
esh. savor the things of the
but they that are after the spirit
the things of ye spirit. 107: to: 117:
verse 6: for the wisdome of the flesh
is death: but the wisdome of the spirit
is life & peace. 6: to: 146: see

probro vicinis suis.

44 Excussisti exteram hostium ejus, neque casti omnes inimicos ejus.

44 Etiam retudisti acumen gladii ejus, neque stabiliviſti eum in bello.

45 Eeciſti ut ceſſet nitor ejus, & ſolium eius in terram derruiſti.

46 Curtaſti dies adoleſcentiæ ejus, operuiſti eum pudore ſummo.

47 Quouſque Jehova? abſcondes te in æternum? ardebit tanquam ignis excandeſcentia tua?

48 Recordare mei, quam temporarius ſim: ſimis?

49 Qui vir ita vivus ut non experiatur mortem? eripiet ſeipſum à ſepulcro excelſiſſime?

50 Ubi *ſunt* benignitates illæ priſtinæ, Domine, quas iuraveris Davidi per fidem tuam?

51 Recordare, Domine, opprobrii ſervorum tuorum: me geſtare in ſinu meo *opprobrium* omnium maximorum populorum.

52 Quo affecerunt inimici tui, Jehova: quo affecerunt veſtigia Chriſti tui.

53 Benedictus *ſit* Jehova in ſeculum, amen, itetu que amen.

PSALMORUM LIBER QUARTUS.

PSALMUS XC.

Canticum Moſehis mortem meditantis.

ORatio Moſchis viri Dei. O Domine, tu habitaculum fulſti nobis, in quaque generatione.

2 Quum nondum montes editi eſſent, aut formaſſes terram, orbemque habitabilem; denique inde à ſeculo & uſque in ſeculum tu *Deus* fortis es.

3 Redigis mortalem eo uſque ut ſit contritus, dicens, revertimini filii hominum.

4 Nam mille annos ſi prætereat, *ſunt* in oculis tuis ac dies heſternus, vigiliaq; nocturna.

5 Inundas eos abripis eos, ſomnus ſunt: ſi mane ſint ut herbum tranſiens;

6 Ipſo mane quo effloruit tranſiens, ipſo veſpere arcitus atque exaſtuans.

7 Quando conſumimur ira tua, & ira tua contuba nos.

8 Propoſuiſti iniquitates noſtras tibi, occulta ſpectantes facies tua.

9 Quum dierum dies omnes diverſum excandeſcentia tua; conſumimus annos noſtros, ſicuti ſermonem, *aut*.

10 In dierum ipſis annorum noſtrorum *ſunt* ſeptuageni anni, aut (ut *fimus* valentiſſimi) octogeni anni; jactam excellentiſſimum eorum labor ioſum, *eſt* & moleſtum; quo feſtinè excidimus avolamus.

11 Quis agnoſcit robur iræ tuæ, aut excandeſcentiæ tuæ ſecundum timorem tuum?

12 Numerare dies noſtros ita *doceto nos*; ut inducamus cor ſapientem.

13 Reverſere Jehova, quouſque? & pœnitet te propter ſervos tuos.

14 Satia nos quoquoque mane benignitate tua, ut cantemus & lætemur omnibus diebus noſtris.

15 Lætifica nos, ut dies *mutor* affixiſti nos; annos *mutos* experti ſumus malum.

16 Perſpicuum ſit opus ſervis tuis opus tuum, & decor tuus in filiis eorum.

17 Denique adſit amœnitas Jehovæ Dei noſtri nobis: & opus manuum noſtrarum inſtrue in nobis, opus manuum noſtrarum opus manuum

PSALMUS XCI.

In omnipotentiam providam Angelorum vocatio ad eam meditationem præſentis habitationis.

Qui habitat in ſecundo [illegible]

eſt [illegible]

[illegible] mos meos

exaltabo eum

8 Tantum oculis tuis intueberis, & retributionem improborum videbis.

9 Quum tu Jehovam, *Deum* receptus meus, Excelſum ſtatueris habitaculum tuum;

10 Non debitur occaſio ut attingat te malum, & plaga non appropinquabit ad tentorium tuum.

11 Nam angelis ſuis præcipiet de te, ut conſervent te in omnibus viis tuis:

12 Ambabus palmis ſuſtinebunt te, ne offendas ad lapidem pedem tuum.

13 Super ferocem leonem & aſpidem incedes, conculcabis juvenem leonem & draconem.

14 Quia in me (*inquit Deus*) amore prosequitur, ideo liberabo eum; in edito collocabo eum, quia agnoſcit nomen meum:

15 [illegible] invocaverit me, exaudiam eum; ipſi adſum in angustiis eripiam eum, & honore afficiam eum.

16 Longitudine dierum ſatiabo eum, deniq; oſtendam ei ſalutem meam.

PSALMUS XCII.

Quam differat juſtorum ab injuſtorum proſperitas.

PSalmus & canticum, in diem ſabbathi.

2 Bonum *eſt* celebrare Jehovam; & pſallere nomini tuo, ô excelſe;

3 Annunciare unoquoque mane benignitatem tuam, & fidem tuam quibuſq; noctibus;

4 Ad decachordum & ad nablium; ad citharam cum meditatione.

5 Quia lætificaſti me, Jehova, opere tuo, de factis manuum tuarum [illegible]

6 Quam magna ſunt facta tua, Jehova! valde profundæ ſunt cogitationes tuæ.

7 Vir brutus non [illegible] & ſtultus non animadvertit iſtud.

8 Quum germinant [illegible] velut herba, floreantque omnes qui operantur iniquitatem; *fieri* ut perdantur uſque in æternum.

9 Te autem, ô excelſe, in ſeculum, *eſſe* Jehovam.

10 Nam ecce inimici tui, Jehova, nam ecce inimici tui perent; diſſiliunt omnes qui operantur iniquitatem.

11 Attollis verò tanquam monocerotis cornu meum, perfundendo me oleo virente:

12 Ita intuente oculo meo in obſervatores [illegible] inſurgentibus contra me malefactoribus meis.

[illegible] ut cedrus in

[illegible] 92.

16 Longitudine [illegible] ſalutis ejus divitiæ & honor:

17 Vitæ ejus vitæ *ſuæ* ſanctitatis & omnes ſemitæ ejus, pacis:

18 Arbor vitæ eſt prehendentibus eam, denique tenentium eam beatus *eſſe*.

19 Jehova ſapientiâ fundavit terram, ſtatuit cœlos intelligentiâ.

20 Scientiâ ejus abyſſi diviſæ ſunt, & ſuperiores nubes diſtillant rorem.

21 Fili mi, ne decedant ab oculis tuis; cuſtodi eam quæ vere eſt *ſapientia* & conſilium.

22 Eruntque vita animæ tuæ, & decus faucibus tuis:

23 Tunc obibis ſecure viam tuam, & pedem tuum non offendes.

24 Quum cubabis, non expaveſces; ſed cubabis & ſuavis erit ſomnus tuus.

25 Ne timeto à pavore repentino; & à tempeſtatione improborum, ut adveniat:

26 Nam Jehova aderit fiduciæ tuæ, & ſervabit pedem tuum à captura.

27 Ne cohibeto bonum ab eis qui ſunt habendi, quum eſt in poteſtate manus tuæ facere *illud*:

28 Ne dicito proximo tuo; abi, deinde revertere, cras enim dabitus ſum: quum fuerit penes te.

29 Ne fabricator contra proximum tuum malum qui conſidet ſecure tecum:

30 Ne contendito cum ullo homine immerito, niſi affecerit te malo.

31 Ne lavideto ulli violento, neque eligito ullius vias ejus.

32 Nam abominationi *eſt* Jehovæ præſtructus apud reſtos autem arcanum ejus *eſt*.

33 Exſecratio Jehovæ incumbit domui improbi: at habitaculo juſtorum benedicitur.

34 Quandoquidem deriſores ipſe deridet, manſuetis autem dat gratiam.

35 Honorem ſapientes poſſident; ſtolidos verò tollit ignominia.

CAPUT IV.

Sapientia, Cuſtodia membrorum, &c.

AUdite filii eruditionem patris, & attendite ad cognoſcendum prudentiam:

2 Nam diſciplinam bonam trado vobis; doctrinam meam ne derelinquite.

3 Quum filius eſſem apud patrem meum, tener & unicus coram matre mea,

4 Docens ille me dicebat mihi; retineat verba mea animus tuus; obſervans præcepta mea vive.

5 Acquire ſapientiam; acquire prudentiam, ne obliv[illegible] [illegible]ellinato à ſermonibus

6 [illegible] & con[illegible]ite;

[illegible] ſapientiæ, *eam* acquire ſa-

[illegible] acquiſitione tua acquire pru-

dida, pergenti lucere [illegible] eorum quiſque *ſit* ſtabilis die;

19 Via *vero* improborum ſimilis *eſt* caligini; neſciunt in quid impingant ſint.

20 Fili mi, ad verba mea attende; ad ſermones meos inclina aurem tuam.

21 Ne efficiant *iſti* ut recedant ab oculis tuis; ſerva hæc in animo tuo:

22 Nam *verba* vitæ ſunt iis qui conſequuntur ipſa, & toti carni cujuſque eorum ſalutaria.

23 Supra omnem obſervationem cuſtodi cor tuum: nam ex eo prodeunt actiones vitæ.

24 Remove abs te perverſitatem oris, & pravitatem labiorum procul amove abs te.

25 Oculi tui è regione intueantur, & palpebræ tuæ ſpectent recta coram te.

26 Expende orbitam pedis tui, ut omnes viæ tuæ ſtabiles ſint:

27 Ne declinato dextrorſum aut ſiniſtrorſum amove pedem [illegible] malo.

CAPUT V.

Ab extraneis cavendum.

FIlli mi, ad ſapientiam meam attende; ad intelligentiam meam inclina aurem tuam:

2 Ut obſerves omnimodam ſolertiam, & ſcientiam labia tua cuſtodiant.

3 Quamvis favum ſtillent labia extraneæ, & mollius oleo *ſtillet* palatum ejus:

4 Attamen poſtrenus [illegible] *eſt* ut abſinthium; acutum ut gladius [illegible]

5 Pedes ejus deſcendunt *ad* mortem; *ad* ſepulcrum greſſus ejus pertinent.

6 Iter vitæ ne expendis, moventur orbitæ ejus te imprudente.

7 Nunc itaque filii auſcultate mihi; & ne recedite à ſermonibus oris mei.

8 Procul facito ab illa iter tuum, & ne appropinquato ad oſtium domus illius:

9 Ut non cedas aliis decorem tuum, & annos tuos crudeli:

10 Ut non ſaturentur extranei facultatibus tuis, & labores tui [illegible] in domo alienâ:

11 Gemiſque tandem conſumta carne tua & corpore tuo,

12 Ac dicas, quomodo odi eruditionem; & correctionem ſprevit animus meus,

13 Neque auſcultavi voci doc[illegible]um meorum, & ad docentes me non [illegible]inavi aurem meam!

14 Ferme verſor in c[illegible] congregatione & cœtu [illegible] medio

15 Bibe aquam [illegible] medio putei tui.

16 Spargant [illegible] rivi aquarum [illegible] placebo

17 Sint [illegible]

18 Et [illegible]